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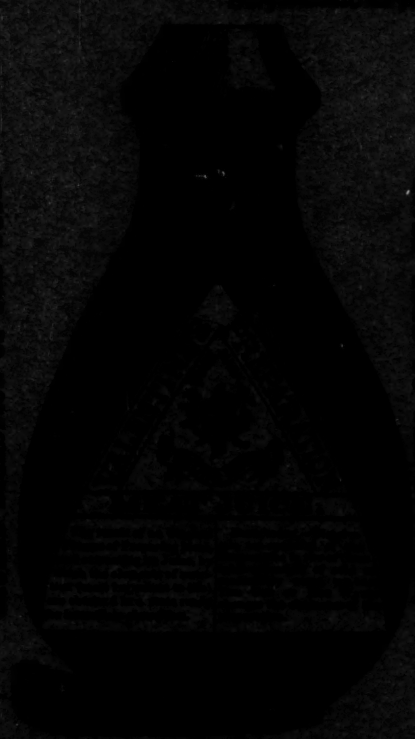
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WALTER E. LAMOTHE
General Manager, New York Journal

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preparation of the
kind I have ever
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—J. HARRIS
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THE
CHINESE RECORDER
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Missionary Journal.

Vol. XXV.

JANUARY, 1894.

No. 1.

Process in Case of Riots;

OR,

*What should be the action of the missionary body in China with regard to riots, in which any of their members are concerned, whether by loss of property, personal injury or the murder of one or more of their number? **

BY H. W. BOONE, M.D.

[Protestant Episcopal Mission.]

MR. CHAIRMAN and gentlemen: In speaking to you this evening on a subject which is of great importance to us all I shall not presume to do more than try and bring the matter before you for your consideration and to suggest such thoughts as have occurred to me about it. There are many here present with greater wisdom and experience than I can lay claim to, and if the discussion which is to follow the reading of this paper shall enable us to learn the views of those who are best qualified to guide us and to formulate a suitable plan of united action for the future my purpose will be fully accomplished.

In the first place it will be best to limit this paper and the discussion which is to follow it to the strict consideration of the question as it is brought before us this evening. We are not to go into any of the interesting questions as to whether it is best to open up new stations for work in the interior, the best methods of doing that work, or the modes of preparing for it.

The question before us is: What should be the action of the missionary body in China with regard to riots, in which any of their members are concerned, whether by loss of property, personal injury, or the murder of one or more of their number?

* Read at the meeting of the Shanghai Missionary Association, held at Shanghai, November 7, 1893.

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We may begin by the statement that the law-abiding foreign missionary has the right under certain well-known limitations to settle in any town where he may desire to dwell, that he can purchase and lawfully hold such lands and houses as he needs for the proper performance of his regular work. He is fully entitled to the protection of the Chinese authorities in the town or district where he resides. He has the right to inform the Chinese authorities of any ill-treatment which he or his employés may be subjected to, or of any serious danger which he may have reason to believe is about to befall him, also he has the perfect right to request them to protect him from all injury to his person or property. It is the duty of the Chinese authorities to give the foreign missionary the protection he asks for, neither causing nor allowing any one to molest him or to injure his property. The Rev. Dr. Griffith John says: 'Officials have it in their power to so protect the missionary that he shall enjoy perfect safety in the pursuit of his lawful calling.'

The dreadful riot, with the murder of two missionaries at Sung-pu this summer, is still fresh in our memories. The first shock of horror at the sad tidings has passed, the very natural desire for instant and severe reprisals is now succeeded by calmer thoughts. What should be our action as a missionary body here in China when we are confronted by the question, What is wisest, best, most Christian to do when such a calamity as the Sung-pu riot and murder occurs?

We should decide such questions as these calmly and deliberately with a full knowledge of our rights and with the desire to act in such a manner as shall tend to prevent the recurrence of such sad and shocking events.

In the first place it is well to remember that when we leave our native lands to live in China as missionaries we in nowise give up our birth-right. The English missionary is still an Englishman and a British subject in the full possession of all his rights as such. The American citizen has not relinquished one iota of his rights and privileges as an American citizen. They both have the same right to claim and to obtain the protection of their respective governments as the consul, the merchant, or any other foreigner residing on these shores. It is of the greatest importance that any steps we may take to bring about a solution of this question should be taken at once. The old saying, 'He gives twice who gives quickly,' is applicable here.

My first suggestion is that no new organization is needed to accomplish our object. The local missionary associations throughout China should each one elect one person from each of the several missions of which the association is made up; men eminent for their

ability and experience in dealing with questions of this very kind ; men like the Rev. Dr. Griffith John, skilled in obtaining information from the Chinese and in weighing their testimony, or men like the Rev. Gilbert Reid, of Shantung, who are well known for their skill and experience in conferring with the local authorities and in bringing complicated and troublesome matters to a definite and satisfactory settlement. The members of these local advisory boards (for giving advice only) could then form, by *election from their own numbers* one general advisory board for all China. They could confer together and agree upon a joint policy and a plan of action for the entire missionary body, or at least for the very great majority of that body in China. The special advantage of the local boards would be that when a riot occurred at any place in China the persons aggrieved and their missions could consult with the local advisory board without the delay and loss of time which would ensue if the entire general board for the whole country had to be consulted, while at the same time the local board, as a part and parcel of the general board, would act in unison with it and with the policy of the missionary body in China. Acting in this way we could produce such an impression of ability to cope with these evils that the time would be hastened when all such attempts to injure foreigners would cease. The safety of missionaries in China is only a part of the general question of the safety of all foreigners in China. Another point is that all communications to our own Ministers and Consuls in China and to the Chinese authorities would carry greater weight and be listened to with more respect if they were presented through our local or central boards. They would be listened to as the deliberate expressions of the opinion of the entire missionary body acting through its chosen representatives and would therefore gain a respectful hearing where the applications of unknown or of greatly excited persons would meet with but little attention. They would also have greater weight with the home authorities. If we take wise, strong and dignified methods to attain our objects we can then count upon having the full support and sympathy of all the respectable foreigners in China.

This century is distinguished from its predecessors by the great things which are achieved by the intelligent and united action of large bodies of influential persons. It is one of the proofs of our modern civilization that we have both the good sense and the good faith to co-operate honestly in great undertakings, to look ahead and be willing to work and wait patiently until great results can be accomplished.

Having established our general *advisory* board and our local boards (for giving advice and assistance only, and even that only when they are requested to assist) suppose that we are confronted

with the facts of a riot. We find, perhaps, that the mass of the Chinese people in the district where the riot has occurred are well disposed towards the foreigners, that the missionaries have had no serious trouble with the people amongst whom they live, that at least in certain cases the riot is instigated by some of the literati and gentry of the district, also that there is great probability that the local officials knew of the likelihood of a disturbance and that they had time enough to prevent the trouble if they had wanted to stop it. The local officials may or may not have aided and abetted the disturbers of the public peace. We find that there is a general disposition on the part of officials, gentry and all concerned in the riot, to suppress the true facts of the case and to evade anything like a searching inquiry into the matter. Assuming now that a riot has occurred I would suggest that the aggrieved parties and their mission should at once communicate with their local *advisory* board, which has been elected to serve in just such emergencies. Ask for help, put them in full possession of all the facts of the case and act under their guidance and with their assistance and advice. The authorities of the mission which has sustained the injury and the local board having prepared their case could then, *if they wish to do so*, and *only* if they wish to act in that way, hold communication with the consul of the injured party, put him in full possession of all the facts about their case which they can obtain, and request that the whole matter be thoroughly sifted to the bottom. If the consul merely leaves the matter in the hands of the Chinese officials, little in the way of a satisfactory adjustment of the matter will be forthcoming. The writer of a leader in the *North-China Daily News* puts the matter in a nutshell when he says: 'The trial should be conducted by a court of Chinese officials *and a competent foreign assessor* with full power to get all the facts of the case and award even-handed justice.' It is my hope that the missionary body in China will accept the above advice and that in all cases they will request that, when a riot is to be investigated, the trial shall be conducted by a court of Chinese officials and a *competent foreign assessor* with full power to get all the facts of the case and award even-handed justice.

Supposing that we get the matter fully investigated in the above way what should be our object in demanding reparation for our losses? Our feelings after such an outrage as the one we now have under consideration are of deepest sorrow for the sufferers and of pity for the offenders. It cannot be in the heart of any missionary to wish for vengeance. We see that we have a duty to perform, we are to ask for reparation and for such an administration of even-

handed justice as shall tend to prevent the occurrence of any more riots or outrages upon foreigners. Where there has been a simple loss of property we should claim a money compensation to the full extent of that loss and for the additional expense involved in rent of houses or expenses honestly incurred by the person turned out of his premises. Where a personal injury has been sustained or a murder has been committed it is the worst possible policy to demand or to accept 'blood money.' The Chinese think and believe that the foreigners care for nothing but money, that they can inflict any outrage upon them, and that after haggling over the bargain they will be perfectly satisfied if they can get a big profit; no matter what may be the outrage or indignity which they have sustained. How can they respect us as long as we allow the facts to justify them in holding such an opinion? We should demand that as the law of China inflicts punishment upon one Chinese for an outrage committed upon another Chinese, so that same law should grant to the *foreigner*, when injured, the very same justice it should grant to the *native of China*, nothing more and nothing less. We ask the Court to get all the facts of the case and to award even-handed justice to all parties. In conclusion I desire to point out distinctly that this paper is made up of two parts. First, what action I would urge the missionaries to take in organizing some common basis of action for all missions, *i.e.*, that they should elect from the *local* missionary associations one man to represent each mission of which the association is made up, that this committee could be a board to study these questions and to give *advice* only, (that they should have no power to enforce their advice). I recommend that when any mission is thinking of opening up new work or stations in any doubtful or dangerous locality they should consult with the advisory board of their local organization, talk the matter over and get the views of the board as to the advisability of starting the new work, and also as to the best methods of starting such work if it is deemed best to try it. Let it be clearly understood that the board only help and advise; any one can reject this advice if they choose. Such council will, however, give time for due deliberation and may elicit information of great value to those seeking council. It will tend to harmonious action.

Secondly, I would suggest that each local board should elect one of their number to be a member of one general board to consist of one member from each local board in China and that this general board could, after due consultation together, formulate its opinions for the guidance of its own members and of the local boards, so as to get some basis for united general action for the missions throughout China. That these local boards and the general board shall

not have any power except that of advising and assisting all who apply to them for help, and that no one shall be obliged to act on the advice given unless they voluntarily wish to do so; that these boards can be always ready to advise injured parties and missions, to sift these cases and to prepare them for presentation to the authorities, native and foreign (if the boards and the injured parties think it best to call on the authorities for help). They may, in their wisdom, prefer to arrange the entire matter quietly and without invoking the aid of the native or foreign powers. They could (if so requested) use the weight of their influence in obtaining a hearing and thus form a body of experts prepared and ready at all times to give thorough and competent attention to all matters which may come within the very limited powers delegated to them by their brother missionaries.

The above is my *entire* proposal. The remarks which I have made in the first part of my paper as to our rights to reside and to work in any part of this empire, as to the duty and the power of the native authorities to protect us, as to what we should require from the authorities after a riot has occurred, how the court should be made up of native officials and a *competent foreign assessor*, and that we should ask for even-handed justice—I desire it to be distinctly understood that this is a separate part of my paper. It is only an expression of my own individual opinions. I do not ask any one to accept them or in any way to act upon them. When we elect our local boards and they elect the general board we have selected our best qualified men of all our missions—it will be a poor compliment to them to assume that they will not be able to handle these matters wisely and well. They need no instructions from us and we can leave them to arrange matters and to do what is best to be done.

I would ask you to consider these suggestions and to act upon them. The blood of our murdered brethren cries out to us. It is no cry for vengeance, but let everyone here present examine himself and let him consider if he is doing his whole duty in this matter by doing nothing. Should we, living in safety here in a great treaty port, neglect to do all in our power to promote the safety of our brethren living in the interior of China, or, on the other hand, can we as an association take the initiative in this matter, bring it to the notice of the missionaries living in China and thus do all in our power to promote the safety of our brethren and by wise and peaceful means to obtain redress for outrages when they occur and also to hasten the time when these outrages shall cease to be committed? Having thus done all that is in our power let us commit our cause to our Divine Master and implore His blessing upon our efforts.

"The World that then was." 2. Pet. iii., 6.

BY REV. WILLIAM ASHMORE, D.D.

[Baptist Missionary Union.]

IN studying out the moral history of "The World that then was," and of the fate which befel it, we confine ourselves to the Word of God and what it teaches. Explicit divine testimony is what is needed. Conjectures and speculative assumptions of men as to what *ought* to be the case in order to meet *their* conception of the ethical situation do not count for much in the way of settling conclusions. God's ethical standard is His own infinite holiness, but fallible, sinful and limited men fail in making proper estimates and adequate applications. In the past "the faith of God's elect" has been having its fight with Rationalism; nor is it over yet. And now comes its fight with its next born sister—Ethicalism. Neither do creeds and councils furnish a final authority. They are not inspired as were the Scriptures and the Scripture writers. Neither the Synods of Sirmium any of them, nor the Synods of Nice and Constantinople, nor the Church at Aquileja had any authority to supplement the authoritative teachings of the Word of God. We listen to them as to other good men in council assembled, but we do not take them as a finality any more than we would take as a binding finality the resolutions of any good company of men to-day in New York, or London, or Berlin. "*The Bible, the Bible only is the religion of Protestants.*" We believe with Chillingworth in this matter. And so we limit ourselves to what we can gather from the Word of God, which alone "liveth and abideth forever." All man-made creeds are as grass, and all the glory of councils as the flower of grass! The creeds wither and the flower thereof falleth away "BUT THE WORD OF THE LORD ENDURETH FOREVER."

It will conduce to clearness, *first*, to note what some passages, other than those of Peter, say about "The World that then was," and then, *second*, to examine Peter's own theology on the subject.

PASSAGES OTHER THAN THOSE FOUND IN PETER.

Gen. vi., 3, 5, 6, 7, 11, 12, 13; Ez. xiv., 14; Luke xvii., 26-30; Heb. xi., 7; Jude 11, 15. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And it repented the Lord that he had made man on the earth, and

it grieved him at his heart." "And the Lord said, I will destroy man, whom I have created, from the face of the earth." "The earth also was corrupt before God, and the earth was filled with violence." "And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth." "And all flesh died that moved upon the earth." "Son of Man, when the land sinneth against me by trespassing grievously then I will stretch out my hand upon it, and I will break the staff of the bread thereof, and I will send famine upon it, and will cut off man and beast from it; though these three men—Noah, Daniel and Job—were in it, they should deliver but their own souls by their righteousness, saith the Lord God." . . . "As I live, saith the Lord, they shall deliver neither son nor daughter." "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives and were given in marriage, until the day that Noah entered into the ark and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world and became heir of the righteousness which is by faith." "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment on all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

There is no doubt or ambiguity in these utterances. They were everyone of them spoken before Peter said a word upon the subject. On the face of them they are the record of a colossal wickedness and of a colossal retribution. The minuteness and repetition of the points in Genesis added force to each other. Nowhere else is such iteration found intensifying the charges made. The earth was "corrupt"—it was "filled with violence"—from one end of it to the other. From the days of Adam down, now more than sixteen hundred years, had the Lord let them have their own way. Now the earth was corrupt; the very earth itself was corrupted. All flesh had corrupted his way. The wickedness of man was great in the earth.

It disclosed itself in all directions, in deed, in word and thought. Their general character was declared to be ungodly—not like God—but contrary to him, opposed to him, hostile to him, for we must believe that Enoch had a reference not only to a final judgment but also to a typical one then comparatively near at hand. The men of his day were guilty of ungodly deeds; they ungodly committed them; they were a race of ungodly sinners, and they were full of hard speeches, which they spoke against God himself. They openly opposed and defied the Almighty. More than all that, the race had become rotten through and through in an incredibly short space of time in consequence of the devil poison injected into Adam. The imagination—"the whole imagination," as it is in the margin, the Hebrew word signifying not only the imaginative faculty itself but also the purposes and desires of the whole nature—the imagination had become evil, the thoughts of his heart had become evil—not some of them only but everyone of them—not only evil but nothing but evil—not only occasionally but continually, without break or let up. Could moral obliquity go farther, or could it be more explicitly portrayed than is done in that accumulation of touches, going to the core of the whole matter and giving us that divinely inspired affirmation of a total human depravity.

Then follows a statement of the feelings and purposes of God in view of all this moral putridity and unchecked violence. Nowhere else in the Bible are such strong expressions used to express divine abhorrence. God is represented as having repented; that he had made man at all it grieved him at his heart. He declared that he would destroy them from the face of the earth; the end of all flesh had come before him; he would destroy them and all things with which they had had to do. No further grieving of his Spirit should be allowed. That Spirit had striven with men; it had moved and constrained until they would no longer be constrained. Now it should stop. My Spirit shall not always strive with man. The day of doom was fixed. A long day of grace; a hundred and twenty years was allowed, but when it was up, then, in the vehemence of the divine wrath, the fountains of the great deep were broken up and the windows of heaven were opened. In the whole period of waiting and long suffering Noah had appeared in the character of an intercessor, classed by the Lord himself with such men as Daniel and Job. When reference to the event is made by the Saviour he associates it with the burning of Sodom, and that is declared by Jude to be a final and irreversible judgment for the reason that they of Sodom and Gomorrah *are* set forth (not *were*) for an example suffering the vengeance of eternal fire. In Hebrews it is taught that there was no reason why the men of the old world should not have believed as

readily as Noah, for they had the same evidence that he had. By believing Noah not only saved his own house, but by the same act "he condemned the world." Christ teaches that the same overwhelming suddenness will be repeated at the great end yet to come. The destruction of the old world and the destruction of Sodom are types of what will be at the coming of the Son of Man, when men shall call on the mountains to fall on them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb. Is that judgment not a final one? Shall it be said, No, it is not, the judgment is not final, as it seems. It is only a change of venue; the kings and princess and mighty men and the crowds of ungodly and rebellious who wail because of him are only being shunted off to a side track to await the coming of a new and splendid mercy. Surely it does not so strike the common reader. Yet that would be a fair inference, if it were true that the men of the old world, swept away in wrath, were only being lifted to the higher plane of privilege. The simple, plain and natural conclusion from these combined utterances is that the old world had its day and opportunity, its day for hearing and its opportunity for repentance. It scorned them both, and as a judgment, a condemnation, and for the purposes of an utter destruction, the flood came and swept them all away. If that judgment was not final, then the impression left by reading all these passages is wholly misleading.

PASSAGES FOUND IN PETER'S EPISTLES.

I. Pet. i., 10, 11, 12; iii., 18, 19, 20; iv., 5, 6; II. Pet. ii., 4, 5, 6, 7, 8, 9. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time THE SPIRIT OF CHRIST which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water: Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world but saved

Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly ; and delivered just Lot," etc., etc., etc., (then) the Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished.

Now we are to take Peter's words as a whole, not a part of what he said, but all of it, and we must take his thoughts in the order in which he himself presented them. This compels us to begin an exegesis of the 19th verse of the III. Chap. by a prior consideration of the 11th verse of the I. Chap., in order to find out what conceptions were in his own mind at the time.

"THE SPIRIT OF CHRIST WHICH WAS IN THEM."

This is the key to the whole position. A long line of prophets in the olden time had spoken of the sufferings of the mysterious and coming Christ and of the glory that should follow. That line includes such men as Zechariah, Haggai, Malachi, Daniel, Isaiah, Elijah, Samuel,* Moses, Noah and Enoch. It was part of the work of these men to denounce judgment as well as to proclaim mercy. The utterances they made were not of themselves but in part. THE "SPIRIT OF CHRIST" was in them, and it spoke through them, it spoke of Christ and it spoke for Christ. It was the Spirit of the unborn Christ in the womb of humanity working in advance of the incarnation. It was that spirit in the Psalmist which led him so often to cry out for Christ, as, for example, when he said, "My God, my God, why hast thou forsaken me." Surely it must be plain that all along the ages that Spirit of Christ was in them, who were called to be his prophets. Now comes the all-essential question. Did Noah too have that "Spirit of Christ"? Or was he an exception, the only exception in the whole prophetic line? When it says the Spirit of Christ which was in them, and that it testified, then was the Spirit of Christ in Noah? and did it testify and make him talk out and preach as it did all the others? and were his words determinative of destiny as were the words of every one of the others?

If we take the position, as we ourselves do, that Noah was not an exception but that he had the Spirit of Christ in him, and that it was a witnessing spirit, and a striving spirit, and a reforming spirit, and an exhorting spirit, in him—the preacher of righteousness—then we have attained much to help us understand the meaning of the perplexing verse 19 in Chap. III. For the thought of this 11th verse in Chap. I. had already filled the

mind of Peter before he came to speak of Noah at all. As we would say in our modern speech, the ink was not dry on that first chapter before he came to write the third one, in which speaking of Christ he says as we may here render it: "Being put to death indeed in flesh but made alive in spirit in the which also, or, even to those the imprisoned spirits going, he had heralded forth." The latter verse therefore stands out as a specific application of the great sentiment contained in the former. Presently in the IV. Chap. the apostle adds another statement in exact accord with the two that precede as now explained. He spoke of Christ as being ready to judge the quick and the dead—the quick, all those who may be alive when he comes, and the dead all those who are in their graves and that shall hear his voice. Because they are to be thus judged, for this cause, they too have had a Gospel preached to them in their day, and are to be judged according to the circumstances and conditions of the men of their day, and live according to God in the spirit, in proportion as they have believed and acted up to the light and evidence possessed in their own day and generation. For, be it recognised here, God has never left himself without a Gospel witness as well as a law witness. And so we discern a graded Gospel along the ages. There was a Gospel preached to Adam and Eve, and a Gospel to Noah, and a Gospel to Abraham, and also a Gospel of Nature, as we learn from Paul's sermon at Lystra. It is faith that saves always, and faith is required according to light possessed, and faith avails according to its exercise in conformity with light possessed. The XI. of Hebrew is filled with conspicuous illustrations. In his II. Epistle Peter sets forth his views still further. He there groups three classes of sinners—the angels who kept not their first estate, the people of the old world, and the cities of Sodom and Gomorrah. They are adduced to teach one and the same lesson; the angels have their cases settled, being reserved in chains of darkness to the day of judgment to be punished; the Sodomites are set forth, making them an ensample to those that after should live ungodly and (as Jude says) are suffering the vengeance of eternal fire. So their cases are settled also. How about the third class, the people of the old world; are they made an exception? Then why are they included in such company? Are we to understand that what is vengeance, fierce and final in two cases is only a stepping stone to grace in the other. The incongruity would be remarkable. But if it be true that in these three examples brought together because they are homogeneous, if it be true that in one case the downpour of wrath was only an initial step to the inauguration of a new and more wonderful series of mercies then also may we infer that when it speaks of the everlast-

ing chains of the devils the word "everlasting" is only a hyperbole of speech, not meaning what it says, and also that the brimstone flames of Sodom were only on Elijah's chariot to give a horribly beastly people a lift up nearer to heaven and the throne of an infinitely pure and holy God. Not so do we read the doctrine of Peter.

From the Apostles' own writings then taken as a whole and starting from his declaration about "the Spirit of Christ which was in them" we submit the point that he himself gives the clues to his own meaning when he speaks of the Spirit of Christ preaching to the spirits in prison. He tells us what was preached to that old world, and where it was preached, and when it was preached, and who was the preacher, and by what agency that preacher was moved, and what futile results attended the preaching, and what an overwhelming destruction followed in consequence. All this in language of his own—a clearly stated and concatenated revelation in itself.

We may summarise the whole teaching in the form of a few questions and answers.

I. *Who did the preaching to that old world?*

Noah. He is called "a preacher." Peter says he was a preacher. If he was a preacher he must have preached to somebody or other. He had none but the old world to preach to, and he must have been a mighty preacher as well as a mighty shipbuilder.

II. *What did Noah preach about?*

He preached righteousness just as Paul preached righteousness and a judgment to come to Felix. Peter designates him as a preacher of righteousness. Noah preached righteousness, and beyond doubt pressed a continued call to repentance as the only way of escaping an overhanging judgment. That means that Noah preached a Gospel as well as a condemnation.

III. *When was the preaching done?*

In the days of Noah. Whatever may be conjectured about any other preaching certain it is that the preaching there spoken of was done in the days of Noah, the preacher, and not some two thousand and more years later after they were all dead and gone.

IV. *Where was the preaching done?*

In the place where the ark was a preparing above ground on the surface of the earth and not far away in some underground and unseen world.

V. *To whom was the preaching done?*

To the world of the ungodly that then was, to the great multitudes that came and went amid the sawing of planks, the felling of timbers, the driving of nails and the continual predictions and warnings of the old prophet and preacher of righteousness.

VI. *For how long was the preaching kept up?*

While the ark was a preparing, for a hundred and twenty years, the limit of the probation allowed to a corrupt and violent generation.

VII. *What was the divine attitude meanwhile?*

It was one of waiting and long suffering, waiting to see if any would repent and so avert the hastening doom.

VIII. *When they did not repent and that time was up what did God then do?*

He brought in the flood upon them and destroyed them all.

IX. *What spiritual power moved Noah to preach righteousness and the judgment to come as he did?*

"THE SPIRIT OF CHRIST," the Spirit of Christ which was in all the prophets, the Spirit of Christ which was in Noah as one of the prophets. That "Spirit" was not simply a synonym for feeling, disposition and like mindedness. Our translators and revisers all understand Peter in the 11th verse of the I. Chap. to mean the actual personal Spirit of Christ himself. It was that spirit in person which entered into Noah after the manner of any other spirit, impelling him, lifting him up, bearing him along (*ψεζομενοδ*) in what he said. Christ's own Spirit, as in other cases before his incarnation, united itself with Noah's human spirit for the time and so made the blended utterances of the two to become as the single utterance of one, while at the same time the characteristics of the two are retained. Whether or no, therefore, the Spirit of Christ did afterwards go a *second* time and preach to these same persons, certain it is that he did go once in the days of Noah. The pre-embodied Spirit of Christ was as real and substantial as could afterwards have been his disembodied spirit. It was the Spirit of Christ which was *in* them and not simply an influence *from* Christ which was *upon* them.

The people of that old world then did have a "*probation*," as it is called a Gospel probation, at the end of that age, as they had a law probation at the beginning of it. They had an opportunity to make a choice, a final and determinative choice; an opportunity to exercise the "*obedience of faith*;" they had an opportunity to hear, to believe and to comply with a specific requirement. They would not believe, and so became disobedient. They were condemned under both law and grace. Whether they had a second, and may yet have a third and a fourth probation, is another thing. Certain it is they did have a *Gospel probation* in the days of Noah while the ark was a preparing.

North-China Conference.

BY REV. ISAAC T. HEADLAND,

Professor in Peking University.

[Methodist Episcopal Mission.]

MORE than twenty-four years ago the work of our North-China Mission was established by the late lamented editor of the **RECORDER**, Dr. Wheeler. Since that time it has been under the superintendence of one man, Dr. Lowry, and it is probable that there is no other mission in our Church that has been under the superintendence of one man for an equally long period.

The mission has had a gradual growth. It has suffered no reverses, no persecutions, no internal dissensions. It has had a peaceful and prosperous existence thus far. It has about 2800 members, six ordained native pastors, four ordained deacons, eight young men, who will be ready for their first ordination next year, besides a number of local preachers and exhorters, who do faithful and efficient service.

The Peking University is the outgrowth of the mission school, and has more than 130 students. Besides these we have boarding schools at *Tsunhua*, *Tientsin*, *Lanchow* and *T'aian*, each of which has about twenty students, and are well on toward self-support. Outside of these we have a large number of small schools at various other places, which cost us nothing, except the teacher's pay.

In addition to this a large amount of work has been done by the W. F. M. S. The girls' school at Peking contains about 100 girls, Miss Hale's school at *Tsunhua* nearly fifty, besides a number of small schools, in which even the teacher is not paid a salary. I visited a school at *Pei-yin*, about forty miles south of Peking, where the helper's wife, one of our former school girls, had herself collected a dozen or more little girls, was teaching them in a small mud room, on a mud k'ang, where the cupboard was made of mud and the shelves of cornstalks, and everything about the place showed the greatest economy. But I have never heard little children pass a better examination. The teacher was without salary and had been teaching them more than three months.

Within the conference we have four hospitals, two for women and two for men. In these hospitals during the past year, with the dispensaries connected therewith, have been seen about 50,000 persons. Some of the most difficult surgical operations have been performed by a single physician with only one Chinese assistant. Dr. Scott, last summer, before he had been here a year, removed a tumor from a woman's breast, weighing fifteen catties, with the help

of a single assistant, who was himself unwell. I simply mention this as a sample of what is being done all the time. Our physicians are often called to see persons in the highest circles among merchants and officials. This is especially true of some of our ladies. Women are not able to come to the dispensaries as men are, and thus our lady physicians have shown what women are able to do, who are willing to sacrifice the quietness of domestic for the duties of professional life, and have abundantly proven that none of the most cherished of woman's virtues need be lost even in this, perhaps the most difficult of all professions in which women have yet engaged.

The industrial school here is constantly kept busy fulfilling the orders which come in from the various missionaries in the other as well as our own mission. Beds, tables, chairs, dictionary stands, dressers and indeed any article of household furniture is promptly and neatly made; boys are taught a trade which will enable them to be respectable, self-supporting mechanics, and at the same time are instructed during the evening in the Christian Scriptures and Chinese classics. The school is thus a benefit to the foreign community, to say nothing of its convenience to our own growing mission demands.

The present time, and during the whole year, the school will suffer from the illness of Dr. Pilcher. During the past year he published his Physical Geography, which was reviewed in a recent number of the RECORDER. He has well on toward completion an Astronomy, and a Physiology prepared by Mrs. Gamewell; a Primary Geography is now in press. A printing press has been purchased with an amount of type. A circulating library was started last year, and there is a good library in connection with the school.

Our recent Annual Meeting was changed into an Annual Conference, so that the North-China Mission is a thing of the past, and the North-China Annual Conference takes its place. No one, I am sure, who attended the conference went away without feeling that the presence of Bishop Foster, Dr. Leonard, Mrs. Keen and her daughter, Miss Keen, had been a source of great blessing and strength. The college and preparatory students spent all the time they could spend without neglecting their studies, listening to the discussions of the various topics that were brought before the conference.

The age of Bishop Foster prevented his being able to take part in any public services in the community, though he was able to see many of the members of the other missions at a reception given by Dr. and Mrs. Taft, and his place was well occupied by Dr. Leonard at our Sunday evening service and before the Missionary Association.

After the close of the conference Dr. Leonard visited our work at Tsunhua and other places in the East, where he dedicated new

chapels at two different places. Another new chapel was almost ready for dedication at Tientsin, but its dedication was left to Dr. Lowry.

During the session of conference there were two especially touching scenes. The one was when Dr. Lowry addressed the conference no longer as its Superintendent, but simply as a member. Resolutions of gratitude were offered in recognition of his services, but tears rather than resolutions expressed the gratitude of his co-laborers, both foreign and native, and he was at once elected as official correspondent of the conference. The other scene was when the venerable Bishop made his closing address. His words sunk deep into the hearts of both foreigners and natives. The appointments were then read, the conference adjourned, and each man sought his co-laborer for the coming year and shook his hand as though they were old friends who had not met for half a life-time.

Thoughts for the New Year.

“OUR SPIRITUAL NEEDS” v. “GOD’S ABUNDANT SUPPLY.”

“And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.” Phil. iv., 19. R. V.

THE admirable paper on *The Measure of Our Faith* (in the November issue of last year) has suggested to me the above text as a sort of companion verse for thought and inspiration during the New Year upon which we have now entered.

It was to me, as I expect to many others also, very refreshing to be directed to those grand and glorious promises in Numbers xiv., 28 and Matthew ix., 29. It is, alas! sadly *too true* we are constantly forgetting the magnificent heritage at our disposal, and frequently fail in appropriating these precious promises, because I fear we are not always ready to fulfil the *conditions* which are as clearly defined as the promises themselves. Be it ours, however, one and all, to enter more fully into the freedom of possession during 1894 and thus know in greater and grander measure the joy of inheriting the promises.

Doubtless many will be asking the question, How can I help to make *this year* a season of added consecration and blessing, both in my own life and also in the lives of those with whom I come in contact?

The great burden now seems to be a *deep yearning desire for souls*, for many have found that this after all is the great “*desideratum*.” We may have all our missionary machinery in perfect working order. Our organizations may be of the latest *Western type*. And yet there may be no “*true power*.”

Minds may be instructed, and higher studies may produce natives of exceptional ability, but I take it *we shall never* be truly satisfied until the Spirit of the living God breathe upon the dry bones that they may live.

Now as we step forward it is *all important* that we first look well to our spiritual surroundings. Examine closely our *vast* resources, and by a definite act of faith link every need of ours on to the sufficiency treasured up in the *Lord Jesus Christ*.

The words of the Apostle are, in this connection, full of meaning for us. Let us divide it up into its own natural parts! *My God! shall fulfil—every need of yours—according to his riches—in glory—in Christ Jesus.*

The source of Paul's power can be seen at once; he held on to his God! *My God*, says he, How often do we practise that sort of appropriation? We are constantly talking about my *work* and my *mission*, or my *plan* and my *purposes*. Yet how very seldom do we subordinate everything to "*Our God*."

I venture to think we do well to get back to apostolic usage. Any way let us see to it that 1894 has a great deal of *my God* in it. "My need" met and satisfied by "*my God*;" how this lights up the prospect. We need no longer fear failure, for as long as the soul is in this garrison "*victory*" must be ours. Away to the battle then brethren and sisters, for the "*Mighty Arm*" is ours, and every need of the soldier band *is understood and shall be supplied by the Captain of our Salvation*. One could easily enlarge upon the other divisions, but I am sure if the subject is thought out in much prayer many precious thoughts will come to bless and cheer us in our work and labor of love.

In closing let me first refer to *two* things we need to have ever present with us throughout 1894. The first is "*your need*" and the second is "in Christ Jesus."

I cannot tell how exceedingly helpful the following has been to me. Though it has appeared in two or three home papers I am sure the workers in China, who have not read it, will be much edified:—

I need oil, said an ancient monk. So he planted him an olive sapling.

"Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost. But at even-song it died. Then the monk sought the cell of a brother monk and told his strange experience.

"I too have planted a little tree," he said, "and see! it thrives well. But I entrusted my little tree to its God. He Who made it knows better what it needs than a man like me. I laid no condition. I fixed not ways or means. 'Lord, send it what it needs,' I prayed—'storm or sunshine, wind, rain or frost. *Thou* hast made it and *Thou* dost know.'"

Brethren and sisters! let this self-abandonment to God's will be our rule of life. Not my wants or fancies but *His* divine plan and purpose worked out, so that every need of ours be *filled in* and *filled up* for His own glory and our joy.

The last thought is none the less precious. The old version has it "by Christ Jesus." It is possible to have a blessing by a person from another, but to have that blessing *in* and *through* the blessing seems to me an added joy. "*All in Jesus.*" May we all feed upon this fact and in every detail of our Christian life, whether directly or indirectly missionary work, be it yours and mine to let every need be supplied out of, and according to, *His* abundant riches.

S.

Educational Department.

JOHN FRYER, ESQ., LL.D., }
REV. JOHN C. FERGUSON, } *Editors.*

Published in the interests of the "Educational Association of China."

Notes and Items.

WE regret exceedingly to be obliged to announce the death of the Rev. Leander W. Pilcher, D.D., President of Peking University, which occurred on Friday, November 24th. Our Association has lost one of its most active and influential members and our Publication Committee its valued Chairman. Dr. Pilcher came to China in 1870, but did not enter educational work till some years later. He was first connected with the school of the Methodist Episcopal Mission at Peking, known as the "Wiley Institute," and was largely instrumental in the development of this Institute into the Peking University, the plans for which were both wisely and successfully laid by him. He is the author of a Primary Geography, which had an extensive sale, and of a new Physical Geography, which we recently noticed. At the time of his decease he had in hand the revision of Chapin's Geography and a new Astronomy. In the prime of his manhood and in the midst of his important work he is taken from us, but his memory will ever be fresh. No one who knew him will forget his frankness and affa-

bility and his willing devotion to his work. We tender our sincerest sympathy to his widow and family.

The *St. John's Echo* is, as far as we know, the first attempt which has been made in China toward College Journalism. The November issue has taken on a new form, and appears in a magazine shape with eight well-filled pages. Its first article is an editorial by Mr. Pott, and this is followed by News Columns. There are essays on "Should China employ Foreigners in Public Offices," on the "Postal System," on "Vegetarianism," on "How Tea is grown and prepared in our Country," and "Put Yourself in His Place." These essays show that the minds of these pupils are being directed to useful and important topics. The English style is, of course, not beyond criticism, but reflects credit upon the instruction given in the school. This paper will develop freedom of thought among the pupils, as shown in the article on "Put Yourself in His Place," which says: "A teacher of high temper, sitting in his comfortable chair with a line of school boys in front of him, will very often employ his 'ferule' upon any one who mispronounces a word or because he does not perform his duties well." We detect in this an inuendo, which probably some member of their school faculty also appreciates. We congratulate the young men of St. John's on their energy and wish them continued success.

A new work on "Qualitative Analysis" is in preparation by Dr. G. A. Stuart, of Wuhu. Dr. Neal, of Shantung, has handed over his valuable manuscript on this subject to Dr. Stuart, whose work will be based on it. This book promises to be a very valuable one to our schools, and will supply a felt need.

Much good work is being done in the new Naval College at Nanking. In the examinations held December 4th-8th papers were set in the following subjects: Arithmetic and Algebra, Geography, Grammar, Composition and Translation, Euclid, Trigonometry and Mensuration, Statics, Steam Engineering, Navigation, Magnetism, Winds and Currents and Nautical Astronomy. These papers were prepared in English by Dr. Fryer and printed in good form. The examinations were conducted by Dr. Fryer and the papers worked by him, which ensures thoroughness. They were by no means easy papers, but the young men passed creditable examinations. Great credit is due to the foreign Professors, Messrs. Penniell and Hearson for the advancement which their pupils have been able to make during the two years in which the College has been in operation. Such thorough work in Government Schools is a stimulus and help to all other schools in China.

Theological Instruction. Its Place in Mission Work in China.

BY REV. D. Z. SHEFFIELD, D.D.

[American Board's Mission].

MISSION work has the same ultimate end as has all Christian activity, namely, to lead men to Christ and to build them up in that knowledge and virtue which has Christ as its centre and its life-giving power. It follows that those forms of Christian activity which have proved the most valuable in the past history of the Church should find an early introduction into mission fields—always of course with a wise reference to the altered circumstances and the stage of progress already reached by the mission Church in its upward evolution.

One thought needs to be emphasized at the outset of this discussion, that Christian evangelization, while it is of supreme importance as marking the beginning of the Christian life, is but a stepping-stone to the higher work of Christian edification. Christian evangelization opens the fountains from which flow forth the waters of life, while Christian edification deepens and broadens the channels through which these waters flow, to enrich and ennoble all the capacities of mind and heart. Christian evangelization plants the seed of the new life, while Christian edification cultivates the soil and nourishes and protects the growing tree until it at last brings forth its perfect and abundant fruit. We must not then think of Christian education as only an ornament to character, to be added or omitted at pleasure. Rather should we think of it as the essential condition of that mental and spiritual growth which can alone fit men for the difficult work and the grave responsibilities of Christian leadership in the future life-and-death conflict with heathenism.

In the training of a body of Christian leaders for the Church of China we should study with care the lessons that are written for our instruction in the record of the planting of the apostolic Church; but in applying these lessons we should keep clearly in mind the free and expansive spirit of Christianity, which is universal in its scope and all embracing in its methods of propagation. Christianity uses imperfect instrumentalities until it can prepare for itself others of a higher order of excellence and efficiency. She lays her hands upon the ever widening lines of human learning and declares that they are all her witnesses. She urges upon men that all their talents and acquirements and opportunities belong to her, and

should be freely offered upon her altar of service. Christianity is spirit and it is life, and God is jealous that this spirit and life should propagate itself from age to age, but He leaves to the wisdom and experience of the Church in each generation of its development the question of selecting those who are to become the future leaders of the Church, as also the scope and manner of their education and training for their work. The great leaders of the Apostolic Church had already received strong intellectual and spiritual impressions from the teachings of the Jewish Church, giving to them lofty conceptions of the divine character and deep convictions of truth and duty, before they were called to become the followers of Christ and to lay the foundations of His universal Church in the world. They were especially selected for their work by Him who knew what was in the heart of man. They listened to His words who spake as never man spake. They looked upon those works of power which witnessed to Christ as the incarnate Son of God. Their lives felt the transforming influence of contact with His perfect life. They saw their beloved Master as He submitted Himself to the power of His enemies, and His lifeless body hung upon the cross of calvary. They saw Him again when He had conquered death, and to strengthen their faith lingered for a little time upon the border-land between the two worlds, before He returned to His heavenly glory. They were further fitted for their work by the promised outpouring of the Holy Spirit, anointing them to witness with power for Christ and His great salvation. Surely men thus selected, thus educated and thus endowed for their work, may well be taken as models for Christian leadership; but in these men we find no justification for placing men of imperfect training in responsible positions as leaders of the Church of China. Moses and the prophets were divinely appointed teachers to prepare men for the reception of the teachings of Christ, and when the new life of faith in Christ as the world's redeemer was begotten in the hearts of Peter, James and John, of Paul, and Barnabas, and Timothy, the divine grace had poured itself into vessels of a depth and capacity which a mixed Confucian and Buddhistic civilization has not produced. Still again, the flowing together of diverse national types and the blending of differing civilizations in the time of Christ, with Judaism to emphasize the claims of conscience, with Greece to train men's intellects and with Rome to make men firm in decision and bold in action, produced a type of character, which, when touched by the life of Christ, gave to men a moral earnestness, a courage of conviction and a self-assertion in the cause of truth, which we have no right to hope to see reproduced in the preparatory stage of mission work in China. Confucianism as a system of

ethics and social life subordinates the individual to the family, and the family to the state, and binds all with the iron bonds of fixed traditional requirements. Thus the individual finds himself cemented into a system. The young are in slavery to the authority of parents and elders, the family is in bondage to the demands of custom, conscience is cramped and often misdirected in its exercise, and the spirit of fear and servility is begotten rather than that of courage and self-assertion.

This does not mean that Chinese character fails to supply the material out of which may be built up a noble, Christian manhood, but it does mean that preceding the revelation of the new world-religion there was a special preparatory work in the hearts of men, which does not exist in China as an introduction to modern Christian missions. This is a sufficient explanation of the fact that Christian leaders are slow to take their places in the Church of China. Peter and John, and Paul and Apollos do not appear at once, since such characters are the products of intellectual and spiritual forces in which the elements of culture and of time for growth must enter. Missionaries must plant and water and nurture and prune and wait before the fruits of the Christian life, perfect in form and rich in flavor, ripen for their hands. It is only through a process of education in which the work of the human teachers is interpenetrated with the work of the divine teacher, that a strong and symmetrical Christian manhood can be built up, and men learn to know themselves in their true dignity as the sons of God, writing their names with an unwavering confidence in the promises of God and knowing in their own heart-life the sacredness of truth, the beauty of holiness and the sweetness of love. These remarks are general, applying to the entire membership of the Church of China, but they have a special bearing upon the question of raising up Christian leaders for the Church and point with emphasis to the necessity of thorough and protracted training for such leadership.

Should students be selected and trained for Christian work in advance of the ability of the native Church to give them support? Christianity in its first introduction, owing to the special providential preparations, expanded with great rapidity, both among the Jews and the surrounding Gentile nationalities, and men appeared who were fitted in a good degree to take the place of leaders in the newly established Churches; but three centuries later, when Christianity became the state-religion, and crowds were everywhere knocking for admission at its doors, the number of trained Christian leaders was wholly inadequate to supply the needs of the Church, and this defect was an important element in the decay of the intellectual and spiritual life of the Church. Christianity meets with peculiar

difficulties in its attack upon the ancient and petrified civilization of China. Its conquests must be necessarily slow at the outset, and the missionaries must be both the founders and the leaders of the infant Churches. It is found in experience that boys and young men, often of excellent ability and promise, can be selected and trained for Christian work before there is a native Church of sufficient numbers and means to undertake their support. Through the aid of such assistants, if Christian truth has taken a deep hold of their lives, the missionary can multiply his own efficiency. They go before him to prepare his way, they follow after him to confirm his teachings, they correct prejudices and explain difficulties; above all they illustrate in their lives what it is to be a Christian within the environments of heathenism. It is often objected that the employment of such men in the use of foreign money embarrasses the problem of a vigorous and self-propagating Church. To this it may be answered that the missionary ought not to neglect the use of a vital agency in the work of creating a native Church because there are incidental dangers to be guarded against in the use of such an agency. In the experience of my own mission the native preachers who have received the most careful education in the mission schools have caught most fully the spirit of the missionaries, and are the leaders of the Church in its aggressive work and in its efforts at self-support.

Shall young men be trained for Christian work by individual missionaries, or shall they be educated in mission schools? We have already pointed out reasons why missionaries in China need not hope to call at once to their assistance Christian workmen of the spirit and previous preparation of Mark and Luke, of Timothy and Apollos. He must at first be content to look for assistance to imperfectly prepared instruments, and if in addition to his evangelistic work he undertakes to give systematic instruction to his assistants his gifts must be extraordinary, and his capacity for labor pre-eminent, or his work will lack proportion and completeness. Usually under such circumstances the work of the evangelist will encroach upon the work of the professor, and the education of the assistants will be narrow and imperfect. Again, such training would naturally confine itself to strictly Biblical or Theological lines, while students gathered into Christian schools would pursue a wider line of preparatory study, under teachers especially fitted for their work, and would at length enter upon their theological studies with their capacities quickened and their minds enriched with a broader range of knowledge, which ought to fit them for places of especial usefulness and responsibility in the Church of the future. Again there is a mutual inspiration and helpfulness in study when a body of young men are congregated.

together and their minds are brought into daily contact. The presence of such a company of young men waiting to receive instruction is a constant stimulus to their teachers to do thorough and careful work, and if the school is vitalized with Christian feeling, convictions and purpose, along with the education of the intellect there is being carried forward the more difficult and important heart-education, which must always be the crowning preparation for Christian work. Students thus united one to another in study will be united in sympathy and mutual assistance in their future life-work, and thus their personal bond of fellowship will become a bond of fellowship between the Churches to which they minister.

In raising up a body of Christian workers shall we chiefly depend for material upon men converted from Confucianism in early manhood, or shall we look to those who have been trained from childhood in Christian schools? Experience can be quoted on either side, showing the advantages and the dangers of either method. Men converted from Confucianism ought to be wise to lead their former fellow-Confucianists to the higher light of Christ. Their experience in contact with men and in the actual conflicts of life ought to give them a robustness of character and a skill in meeting men, which young students, reared in the partial seclusion of school-life, can only acquire in later years. But on the other hand it should be remembered that men who have received their education in Confucian schools have received a narrow and imperfect education. Their memories have been burdened, their imaginations have been neglected, and they have learned to think along the deep-worn ruts of "thus say the sages." The stamp of Confucianism and inertia has been deeply impressed upon their thoughts and habits. As Christian workers they are inclined to take counsel of their fears rather than of their hopes, and they are slow in coming under the aggressive, revolutionary spirit of a living Christianity. Boys educated in Christian schools ought to acquire all that is best in the Confucian classical literature without coming under the benumbing influence of Confucian schools. They ought further to have their memories stored, their intellects quickened and their imaginations enriched with a wide range of knowledge that lies outside of the Confucian curriculum of study. When the study of the Chinese classics and of Western learning is combined with the devout and sympathetic study of the Bible there are formative influences fitted to operate on the minds and hearts of the young that give the highest promise of future usefulness. Reverence for the past is united to a living hope for the future. A new sense of dignity is begotten in the consciousness that there is a divine work going on in the world and a divine call to every follower of Christ to have a part in it. Life has a higher

meaning than Confucianism had given to it, since it is life in Christ and life for Christ, and life that opens out into the eternal life beyond. Manliness no longer means self-culture to the end that one may be praised and admired of men, but it means a life that is fragrant with the odor of labor and sacrifice for the good of others. Young men thus educated have doubtless much to learn as Christian teachers in the hard contact with heathenism, but if they have truly caught the spirit of their divine Master and their minds and hearts have responded to the influences by which they have been surrounded, their lives are set free from their bondage to the past, and in their liberty in Christ, in thought and word and action, they are fitted to become wise and efficient leaders of the Church in its ever widening fields of conquest.

How should young men be selected to receive training for Christian work? All will agree that the choicest young men of the Church should be selected for such training, but missionaries will differ widely among themselves as to their standard of selection. Doubtless the consensus of experience will emphasize the necessity for great caution and discrimination in putting young men in training for the ministry. If in any given case there is a well-defined doubt as to the reality or the depth of religious experience, or as to character, or disposition, or mental fitness, the danger of caution and delay in the selection of men is manifestly less than that of haste and over-confidence in untried men. Worthy men can be brought forward at a later date without further harm to the Church than that of a few years of delay in preparation, while unworthy men cannot be removed from their positions without great spiritual loss to the Church. These considerations serve to emphasize the importance of preparatory Christian schools. In these schools pupils are under the eyes and under the formative influence of the missionaries for a succession of years, and when they are selected for the work of the ministry the selection is wisely made with reference to their past Christian record. These suggestions are more than theory. They are the outgrowth of the experience of my own mission. The best students that have been educated in the mission theological school have had a preparatory training in the mission schools of from seven to ten years, and in my memory but one out of twenty men has disappointed the hopes of the missionaries. All the others are making an excellent record as Christian workers in the various stations of the mission.

What preparatory studies should be required of students as introductory to their special theological education? However we may emphasize the advantages of preparatory education in Christian schools, a percentage of the candidates for theological education will

be converts from Confucianism, with at least a partial training in the Confucian literature. Such students, though of bright minds and of an earnest Christian purpose, are illy fitted to enter at once upon the advanced studies of a theological school. They need to study geography and history that they may know something of the world in which they live and which is the great theatre of the divine activity in setting up His heavenly kingdom. They ought also to be made acquainted at least with the outlines of Jewish history as a preparation for the coming of Christ. They should further become acquainted with the life, the journeys and the works of Christ, including a knowledge of the geography of Palestine. I would also emphasize the importance of the study of natural theology in this preparatory stage. Nature is full of voices that witness to the power, and wisdom, and goodness of God, and the student whose ears are early opened to the testimony of these voices finds a powerful corroboration of the witness of Scripture to the universality of Christianity and the divinity of its origin. And he will find this knowledge in the years of the future to be a valuable weapon in his hands to use against the doctrines of Confucian pantheism, which sees nothing higher in the orderly operations of nature than the spontaneous inter-action of law and matter. The preparatory studies above outlined would require two years for their mastery and would equip students with a stock of knowledge and a mental discipline which would fit them to comprehend and appreciate the advanced studies of the theological school.

In my own mission chief dependence has been placed upon our mission academy and college located at Tungche, to supply students properly prepared in culture and Christian experience, to enter upon the studies of the theological school. These students, if they have completed the required courses of study, have been in training under Christian teachers for eleven years—four years in preparatory schools at the various stations, three years in the mission academy and four years in the college. Three lines of study have been pursued. As much work has been accomplished in the study of the Confucian classical literature, Chinese history and composition as would be accomplished in a Confucian school within the same time. The principal classics have been memorized and explained, and a careful training has been given in composition, both in the spoken and in the literary style. Parallel with these studies another line of studies has been pursued in geography, history, arithmetic, algebra, geometry, trigonometry, natural philosophy, astronomy, geology, chemistry, biology, physiology. Instruction has been given in mental and moral philosophy, and the ethical teachings of Christianity have been compared with those of Confucianism. Natural theology has

been studied and illustrated from the whole range of the physical sciences. Political economy and international law have been taught, and the laws of national prosperity and of international fellowship have been pointed out, showing that the doctrines of Christianity have their application in the lives of nations as they have in the lives of individuals. The third and most important line of study has been the Bible. The Gospels and selections from the Epistles and Psalms have been memorized. Three years have been given to the study of the Old and New Testament with the Bible as the textbook. The Life of Christ is studied, and the Book of Acts, showing that the foundations of the Christian Church were laid in the world by the hand of God and not by the hand of man. Christian evidences have been taught, pointing, in proof of the divine origin of Christianity, to the self-witnessing power of Christian truth, and to its transforming power in the lives of individuals and in the institutions of society. Students who have conscientiously completed such a course of study have acquired a range of knowledge and a mental and spiritual discipline, which fits them to pursue with profit and appreciation the higher range of theological study.

What lines of study should be pursued in theological schools? The missionary as a theological teacher should study with care his Confucian and Buddhistic environment and should train his students to understand the relation of Christian truth to the ethical and religious thought of his countrymen. The missionary should further guard himself against the natural tendency to spread out before his pupils lines of Western philosophical and theological speculation, familiar to himself, but which have no clear adaptation to Chinese thought and which distract rather than edify the learner.

Christianity on the human side was an evolution from the Jewish religious life. The great lessons of the divine purpose and providence were taught in the Old Testament Scriptures. The theological student should therefore become familiar with the history of the Jewish people, with its ritual of worship in its typical significance and with prophecy as a preparation for the coming of Christ.

Biblical exegesis must always have an important place in theological study. Such exegesis will be chiefly devoted to the study of the New Testament. If the life and works of Christ have been previously studied with care the critical study of the Gospel of John will give to the student a vivid apprehension of the mind and heart of Christ as the world's great Shepherd offering up His life that he might gather His lost sheep back again into the heavenly fold. The Book of Romans should be thoroughly mastered as the fullest and the most orderly presentation of the central truths of Christian theology. The Book of Hebrews should be mastered,

showing the relation between the Jewish temple and its ritual of worship and the sacrificial offering of Christ to atone for the sins of men. The central theme of the Book of Romans is justification through a living faith in Christ, while that of the Book of Hebrews is Christ Himself, who mediated the new covenant of grace in His own blood. The student who has grasped these two central truths of Christianity will be a safe and successful religious teacher. Other books of the New Testament can be studied more rapidly to learn their beautiful lessons of love and hope, of gentleness and patience, of diligence in Christian service and of wisdom and circumspection in all of the relations of life.

Theology should be taught in an orderly arrangement of its inter-related doctrines, but fortunately the Chinese language does not easily lend its assistance to the theological professor in drawing a distinction between systematic and biblical theology. May the day never come when theological students in China are taught that there is any source of theology other than the inspired Word of God. Men must use their minds to understand revealed truth, to compare and interpret the teachings of Scripture and so to combine related truths into an orderly system, but the outcome must be a system of biblical theology and not a system of theology in which human reason and speculation have a co-ordinate place with the teachings of Scripture. The inductive method of study in the physical sciences has proven itself to be the master-key with which many of the mysteries of nature have been unlocked. This method may be employed with the happiest results in theological study. Chinese students are not interested in Western theological speculation, but they are deeply interested in and profited by the study of the progress of doctrine in the Old and New Testament Scriptures, noting the operation of the law of evolution in the divine revelation and observing that higher truths come into view when the times are ripe for their reception.

Those who are to become leaders of the Church of Christ in China should be made acquainted with the history of the Church universal. Next in importance to the teachings of the inspired Scriptures are the lessons that are learned by the thoughtful student in the study of the history of the Christian Church, of its sublime conflict with heathenism in the early centuries, of its victories even in death, of its later external triumph, preparing the way for its internal defeat, of its compromise with heathenism in its religious teachings and in its social practices, of the long ages that followed of darkness and shame, as the divine punishment for forgetting its first love, of the great modern reformation, gathering strength with the centuries, until the Church again hears the command of the

Master to go forth and disciple the nations. What can fill the mind of an impressible Christian student with a more noble life-purpose than the study of the lives of the great leaders of the Church in every land. What can better fit him to become a wise and courageous guide of the Church in the midst of the seductions and perils of heathenism than to become acquainted with the history of such seductions and perils in other lands and in other ages?

Theological students should of course be trained in the art of preaching. Their foreign professor will hardly teach them to imitate the stiff and formal style of sermon division which was common in the Western pulpit a generation ago, but they must be taught to discover and regard the logical relations and order of thought. Above all they must be taught to feed the Church with vital Christian truth and not with the dead platitudes of Confucian ethics, and to illustrate Christian virtues from the lives of holy men in the past history of the Church and not from the lives of Confucian sages and superior men.

The foreign professor must carefully guard against the danger of denationalizing his pupils, of fitting them for the pastoral charge of a Church in England or America rather than to live in contact with heathenism and to gather out of heathenism the material for a living, aggressive native Church.

The above is a rapid and imperfect sketch of the range of theological studies which—as it seems to the writer—would best fit young men for the responsible work of the Christian ministry in China.

Of course the highest education is that of the heart and not of the head, but the intellect, and affections, and will, are all united in the one personality, and Christian truth is not only adapted to inspire and enlarge the intellect but to purify and deepen the affections and to strengthen and fix the will in high and holy purposes. We are leaders of the Church of Christ in China in its formative, its most impressible period. The young men of the Church whose lives are brought into contact with our lives for a long period of years not only drink in our thoughts but are moulded by our characters. What we are to them they will be in a good degree to the native Church in their future life-work. O, that not one color of the beautiful, composite white-light of the life of Christ may be broken or lost as it is reflected from our lives upon the minds and hearts of the future leaders of the Church in China that filled with wisdom, and patience, and courage, and zeal, and love, and hope, they may be mighty through Christ to cast down the strongholds of Satan and to build on broad and deep foundations the glorious temple of God.

Tungcho, China, Nov. 3rd., 1893.

The Other Side.

BY REV. J. E. WALKER.

[American Board's Mission.]



OUR anti-Chinese legislation seems to be getting us little honor, and one would suppose that good, loyal Americans would be content with a fair statement of the case, and not go out of their way to make it out worse than it really is. Yet a prominent American, while *waiving all discussion of the propriety of restrictive legislation*, comes down with all his weight on the registration feature of the Geary law. But the propriety of restricting the ingress of the Chinese into the United States lies at the bottom of the whole question. Either we must give them unlimited right to enter, or else we must employ methods of restriction which will be effective. Just here is where the Geary law comes in. Bogus certificates were being issued at Hongkong, 500 to 1000 a month. Those who feared or failed to secure these were going in large numbers to Canada to cross the border, Canada getting the \$40 entrance fee and United States getting the Chinaman: while others still came in by way of Mexico. There is also only too good reason to suspect that bribery of U. S. Custom officials was extensively practised. It is a moderate estimate that at the time of the adoption of the Geary law one-third of the Chinese in U. S. were there in violation of previous laws. Either then the law must be suffered to become a dead letter, or there must be some more effective means and methods of identifying those legally entitled to residence in the country. Hence the Geary law. They must prove their right to residence by the testimony of some white man; they must be photographed and be registered. Designing hoodlums might now and then take advantage of the provisions of such a law to worry a Chinaman, but then we must remember that the Chinese themselves have been taking wholesale advantage of the milder provisions of former laws. The fact is that the increasing strictness and severity of our anti-coolie legislation has been induced by the persistent and wholesale evasion of more lenient laws. The Chinese on the Pacific Slope rather liked our first restrictive legislation; it raised the price of Chinese labor, and when any one of them wished a brother or "cousin" to come to America the law was easily evaded. But there is quite a numerous body of citizens on the Pacific Slope who, while condemning all cruelty and violence to the Chinese, think them an injury to the country, and desire their gradual elimina-

tion. They intend to treat them well, and do not wish to *drive* them out, but would give them abundant liberty to go and come, and so manage the time and manner of their final departure, each one for himself, as to suffer no damage. But it soon became apparent that the Chinese were not thinning out to any *great* extent ; in fact it was plain that widespread evasion of the law was continually going on. But if the Geary law is enforced there will be tight squeezing for thousands of Chinamen. It can hardly be doubted that the Six Companies are all deeply involved in this widespread evasion of the law, and its enforcement would make bad work for them. No wonder they have tried to unite all the Chinese in the country in a wholesale universal violation of the Geary law. Its strict and thorough enforcement would be ruinous to them.

Furthermore, it has been proven on the Pacific Slope that a Chinaman's testimony is utterly unreliable, and that a Christian oath is of no value in restraining him from false witness. If Chinese testimony is to be taken the law will be evaded as widely as ever, or else we must set up idol shrines and swear the Chinese by their own heathen oaths. There may be Christians on the Atlantic Slope so liberal as to do this, but there are not many such on the Pacific Coast. So I repeat it, the whole question turns on the propriety of restricting the ingress of the Chinese. If we are justified in this then we are justified in passing and enforcing laws that will be strict enough and severe enough to be effective. We must either give them unlimited ingress, or else deal with them according to their own mendacity and crookedness.

Many white men immigrated from the South to the Pacific Slope to get away from competition with Negro slave labor ; is it strange that they should kick when California began to be overrun with cheap Chinese labor ?

It is a favorite assertion in the Eastern States that our anti-Chinese legislation is all a catering to political demagogues and sand-lot orators. But when Col. Denby was on his way out to China he spent some time in California investigating the Chinese problem. He reported that with the exception of one distiller of brandy he found no one who would publicly advocate Chinese immigration. Whether rightly or wrongly, on the Pacific Slope, and more especially in California, the desire to be rid of the Chinese is very prevalent. If they were once out of the way their place would soon be taken by immigrants of our own race. The change might not be so beneficial as many imagine ; we always overestimate present evils when comparing them with remoter ones. But the white immigrant, moving West to better his condition, soon learns to steer clear of those regions where Chinese labor abounds ; for unless

he has sufficient capital to be an employer from the start, if he went to such a place he might have to begin on a level with the Chinese. This he will not do. It is easy to call him proud, clannish, etc., but just put yourself in his place. What missionary is there in China who does not as a matter of stern necessity practice more or less exclusion toward the Chinese. With their present manners, morals and ways there is no help for it. The Public Garden at Shanghai is open to all nationalities except the Chinese. But these, high and low, rich and poor, are all excluded, except *ah-mas* in charge of foreign children and Chinese workmen employed to care for the gardens. This seems hard, but to open the premises to the Chinese would be to rob them of all value to most foreigners, and to let in the better class of Chinamen would probably be the beginning of an endless fight to prevent encroachment and evasion by all classes. Ten odd years ago I was visiting in Lexington, Mass. (a spot sacred to liberty) and was told that no Irishman could purchase land in that neighborhood; the whole community was determined to keep them out. About the same time a gentleman in Boston remarked to me 'that Californians were anxious to get rid of the Chinese, but if they were once gone, no doubt, they would be glad to get them back again.' I replied, 'Yes, it is just about as it is with the Irish in New England. Folks wish they were rid of them, but if they were gone they would soon want them back again.' He answered, 'I guess New England could get along without the Irish.' 'Just so,' I replied, 'Californians think they can get along without the Chinese.' The fact is that the ingress of the Chinese in such numbers has thrust on the people of the Pacific Slope a difficult, yes, a dirty, problem. What ought to be done is to marshal the whole Christian Church for the work of evangelizing them, and then let all come that will. This would prove in the long run the kindest, the cheapest and the surest solution of the problem. For the conversion of China is the only ultimate solution, and until she is both materially and morally on a level with us the problem will keep turning up in some form or other. But there is scant prospect of any such thing being done at present. We ourselves are by no means good enough for it. Neither are we bad enough for so harsh a policy as seems necessary to many Western men, if they are to be thoroughly restricted in their ingress. Hence I suppose we shall go pattering and blundering along in the future as we have in the past, with little honor or profit to ourselves.

As an instance of how the presence of the Chinese keeps out other immigration a company of young women went to California to work and better their condition, but when they got there they found all

such places as they were capable of filling occupied by Chinamen, and so out of work, out of money, without friends and surrounded by temptation they all, with one exception, drifted into houses of ill-fame. My informant told me that he had this direct from the one who escaped the fate of the rest of her company. Under such conditions is it strange that good white servants cannot be hired in many parts of California, or that good citizens, and even Church members not well endowed with Christian heroism, should join in the cry that the Chinese must go. So long as Eastern people write in ignorance or contempt of such facts as these so long will they have little influence with people on the Pacific Slope.

There is a complaint on the Pacific Coast that white servant girls are too impertinent, and there is truth in the complaint. But their impertinence is partly due to sensitiveness, lest they be treated as menials, because they work in competition with Chinese servants. This competition drives away the more timid and sensitive and incites the rest to super-self-assertiveness.

It is said that since we began this anti-Chinese legislation our trade with China has greatly fallen off. This complaint comes not from San Francisco, where the chief offenders reside, but from New York, and is mainly due not to Chinese retaliation but to the depreciation of silver, which is becoming an awful incubus on all export trade to China. It is stated that China has laid an embargo on American kerosene. If this is true, it still may not be done in retaliation. Kerosene has been prohibited more than once at Foo-chow, and its importation up the Min entirely stopped for a time, but this was done ostensibly, because its use increased the number of fires; but it is surmised that its injuring the sale of native oils by its cheapness had much to do with the prohibition. But if it is done in retaliation it strikes not the Far West, where all the opposition to the Chinese centers, but the East, where all are taking their part. If it were flour and lumber that would hit the Pacific Coast a hard blow. The Six Companies must be the prime movers in whatever is done by the Chinese, but they themselves are deeply interested in the flour and lumber trade, and besides this, if they struck at this it would only intensify Western hostility, but a blow at the kerosene trade, they may well infer from the tone of Eastern papers, would intensify the Eastern opposition to our anti-Chinese laws. The prohibition of American kerosene would be a fine bit of Chinese shrewdness.

I do not think much of our Chinese legislation. The wheel horses in the movement have been not the better but the worse elements of society on the Pacific Slope; these have been the moving spirit in it and have stamped it with their own coarseness.

and ignorance. The thing will have to sweat and stew for some time yet. But in time I hope that good people at the East will come to a better appreciation of the difficulties, while the better elements in the Far West will come to the front and take the lead, and then we may have restrictive legislation that will be both humane in its spirit and effective in its methods.

Shaowu, 9th Sept., 1893.

The Parliament of Religions.

S. S. Victoria, Pacific Ocean, Oct. 11th, 1893.

Lat. 50° 56' N., Long. 157° 51' W.

DEAR PRESIDENT BONNEY:

IN response to your request I take great pleasure in sending you a word about the Parliament of Religions.

It is just two weeks to-day since the Parliament closed, and this distance of time seems to have been necessary to enable me to quite realize its greatness. The Ferris Wheel looked most impressive when I stood beneath it, because after all it was only *big*, but the greatness of a mountain would require distance to enable one to take it in. The Parliament was of the mountainous order of greatness. It suggested infinitude and eternity. Like great events, like great deeds, like great men, it asks the perspective of time to show that change, which wastes and scars all earthly things, will grave, deep as in granite, the record of its durability and worth. Looking at it as a thing past, the conviction I had while contemplating it as a thing to come, is re-doubled, that this greatest religious meeting of the modern world is prophetic of the twentieth century, and will dominate and guide the religious thought of the future. It is in that light that I have regarded it and must continue to regard it. Its chief purpose was not to chronicle past victories and record past progress (though this of course it did) but to open the door to future and immeasurably greater ones. It was a *prelude* not a *finale*, a promise not a boast, a prospect not a recollection. Like Christianity itself it was a rapt gaze into the millennium.

But to be this, to others as well as to those who took part in it, it is necessary for us to be faithful. I say 'us' with a deep sense of misgiving, knowing how unworthy I am to take the lowliest place in such a band of brothers with the world in their hearts. Would that the spirit which held us in those transfigured hours might

hold us always, hold us all within its spell, that in that spirit we might live our lives and do our work and face every cross and burden, pouring ourselves in loving consecration on the world.

Dear President Bonney, of all others let me beseech you (and you will pardon the mistrust) to always have this before you. The Parliament was a 'message of peace.' I cannot help thinking that as with the old, original 'Gospel' it will be taken as a declaration of war, 'and a man's foes shall be they of his own household.' Should that unhappily be the case it will be the greatest religious struggle since the Reformation, and you must be leader in that warfare. Pardon me saying what I apologize for as too nearly like a compliment, when I would not be guilty of the meanness and triviality of a compliment in such high matters. During the Parliament I watched with intense eagerness to see how many of that great assembly were wholly clothed with its spirit, entered into the fulness of its meaning and realized all its bearing upon *the future*. Of all there only two could I be absolutely sure of—yourself and Dr. Barrows.

Looking at the Parliament from the point of view of my own calling (and I cannot divest myself of the belief that is the most interesting point of view) I am free to say that I am absolutely convinced that it was a sheer necessity, and the spirit it may be expected to create and foster is the indispensable condition, without which the great object of all missionary effort whatever—the conversion of the world—is impossible. I would emphasize this because it is in simple earnest the gist of what I have to say—the world cannot be converted until we are as ready to own the truth and goodness and heavenward aspiration we find all over the world as to impart our own. Thus only shall we find 'good ground' for our 'good seed' and reap the harvest sixty and seventy and a hundred-fold. If anyone cares to call this a compromise of creeds I am not disturbed. It is not a compromise of truth but the complete triumph of it and of charity. This great work we have only begun. All the promise of the future is in it; it is the new bright dawn of Gospel morning for the world, for all the world. Once more the gates of day unlock as the stars pale and the sky flushes with hope unlimited, immortal, and the morn of joy bursts on human hearts. It is the one only argument left to us that Christianity is divine. May we all hold this blessed faith as our most precious possession and may you be long preserved to head this hallowed cause which embraces all for which our souls 'must strive and pant and yearn.'

GEO. T. CANDLIN.

The following is an extract from Dr. E. Faber's paper contributed in Chicago to "The Parliament of Religions." The extract is taken from the *Chicago Herald* of Sept. 16th, which contains a capital woodcut portrait of the worthy doctor:—

DR. ERNST FABER INTERPRETS THE GREAT PRINCIPLE OF RECIPROCITY.

Dr. Ernst Faber, of Shanghai, spoke at length on "The Genesis and Development of Confucianism." He said that he did not expect Chinese scholars to accept his exposition of the doctrines of Confucius without scrutinizing the reasons which lead up to it. The first part of Dr. Faber's address was devoted to the period of Chinese life before Confucius. He gave a historical resumé of the birth and growth of Confucianism, and after touching upon the different schools he treated exhaustively of modern Confucianism. He said:—

In order to show the greater contrast in modern China and its Confucianism compared with China in the times of Confucius and Mencius and their teachings, it seems best to invite both Confucius and Mencius to a short visit in the Middle Kingdom. On their arrival Mencius began to congratulate his great master on the success of his sage teachings, but Confucius would not accept congratulations until he had learned the cause of the success.

He found that the spread of Confucianism was brought about, not by the peaceful attraction of neighbouring states but by bloody wars and suppression. The constitution of state was changed and ruins were everywhere. He noticed splendid temples dedicated to gods he had never heard of, while around these magnificent homes lived people who were poor and famine-stricken or who spent their lives opium-smoking and gambling. He found that benevolent institutions were mismanaged and that the money which belonged to the poor found its way into the pockets of the respectable managers dressed in long silk robes.

There had been changes in dress which chilled the hearts of Confucius and Mencius. They sighed when they saw women with distorted feet and men wearing queues. As they wandered along they found that sacrifices were made at graves and that everyone bowed down before the genii of good luck. In the colleges they found that most of the time was spent in empty routine and phraseology. There was no basis for the formation of character.

CONFUCIUS SIGHS.

Passing by a large book-store they entered and looked about them in surprise at the thousands of books on the shelves. "Alas!" said Confucius, "I find here the same state of things I found

in China 240 years ago. The very thing that induced me to clear the ancient literature of thousands of useless works, retaining only a few, filling five volumes, worthy to be transmitted to after ages. Is nothing left of my spirit among the myriads of scholars professing to be my followers? Why do they not clear away the heaps of rubbish that have accumulated during twenty centuries? They should transmit the essence of former ages to the young generation as an inheritance of wisdom which they have put into practice and so increase."

Going into a gentleman's house they were invited to take chairs and looked in vain for the mat spread on the ground. Tobacco pipes were handed to the sages, but they declined to smoke, saying that the ancients valued pure air most highly. Seeing many arches erected in honour of famous women they wondered that the fame of women should enter the streets and be proclaimed on highways. "The rule of antiquity is," said Confucius, "that nothing should be known of women outside the female departments, either good or evil." Then they found out that most of the arches were for females who had committed suicide, or who had cut a little flesh from their own bodies from the arm or the thigh, as medicine for a sick parent. Others had refused marriage to nurse their old parents. Arches were erected to a few who had reached an old age and to a very few who had performed charitable works.

Neither Confucius nor Mencius raised any objection to these arches, though they did not agree to some of the reasons given for their erection. They did not approve of the imperial sanction of the Taoist pope, the favours shown to Buddhism and especially to the Lamas in Peking, the widespread superstition of spiritism, of the worship of animals, fortune telling, excesses and abuses in ancestral worship, theatrical performances, dragon festivals, idol processions and displays in the street, infanticide, prostitution, retribution made a prominent move in morals, codification of penal law, publication of the statutes of the empire and cessation of the imperial tours of inspection.

Then they noted the progress of the West, the railroads, the steam engines and steamers of immense size moving on quickly, even against wind and tide. "Oh, my little children," said Confucius, "all ye who honour my name, the people of the West are in advance of you as the ancients were in advance of the rest of the world. Therefore learn what they have good and correct their evil by what you have better. This is my meaning of the great principle of reciprocity."

Correspondence.

INTRODUCTION TO THE WENCHOW
DIALECT.*To the Editor of*

"THE CHINESE RECORDER."

C. I. M., Wenchow, 20th Dec., 1893.

MY DEAR EDITOR: I have read with much interest Dr. Edkins' valuable "critique" on the above Wenchow Primer. The "notes" on the character of the tones were written by Mr. Soothill, of Wenchow, I believe. Mr. Montgomery mentions this in his "Preface."

Dr. Edkins is quite right in saying that the 下平 of Wenchow is "low slow falling" intonation.

下平, in combination with another Hia-p'ing, does become "lower even" tone, and the second 下平 becomes "lower rising."

A 上平, followed by another Shang-p'ing, keeps the "upper even" tone, and the second becomes "upper quick rising," as for example in the combination 先生 sie-sae (=teacher) the "sie" is pronounced in the "upper even" tone (slowly) and the "sae" in the "upper quick rising" tone.

In the example given in the Primer there is evidently, as Dr. Edkins remarks, a mistake. The combination 榮耀 yung-yiae (=glory) is heard in Wenchow as 入 and 平; the "yung" being the "lower slow rising" and the "yiae" "the lower slow falling."

The longer one remains in China the importance of accuracy in the tones, and the necessity of mastering them, is more and more emphatically impressed upon the mind, especially of those in daily converse with the natives.

Yours very heartily,

ROBERT GRIERSON.

A SUGGESTION AS TO THE RENDERING
OF SUNTELEIA AND TELOS IN THE
MANDARIN VERSION OF
MATTHEW'S GOSPEL.*To the Editor of*

"THE CHINESE RECORDER."

Shaowu, Foochow, 1st Nov., 1893.

DEAR SIR: Recently having occasion to compare the mandarin text of Matth.'s 24th Chapter with the original I was surprised to find two different words—"sunteleia, consummation, and telos," end, both rendered the same, and by the same phrase as *hē eschata hēmera*, the last day; Moh-jeh (末日) is used for all three. Now necessity sometimes compels us to thus blur over in the translation distinctions of this kind in the original. But is it necessary in this case? *Sunteleia* is a stronger word than *telos*, and its use in the N. T. is very limited. It is found five times in Matth., viz., Matth. xiii., 39; xiii., 40; xiii., 49; xxiv., 3 and xxviii., 20. In each case it is followed by the genitive of *aion*, the world; and in each case the revised version adds the marginal reading "Consummation of the age." The word also occurs once elsewhere, Heb. ix., 26, where it is followed by the genitive plural of *aion*, and is rendered "end of the ages" by the revisers, with the marginal reading "Consummation." In Young's Anal. Concordance *sunteleia* is well rendered by "full end." Dr. Williams in his "Tract to rouse the World" uses the expression "Liau kieh, shi-kiai' tih, sz'-ts'ing (了結世界的事情) to express this same idea, and why could not Shi-kiai' tih, liau-kieh (世界的了結) be used in these five places in Matthew?

This certainly represents more accurately the original text. It is both disagreeable and undesirable to have to keep telling helpers and students that in such and such places the original is not accurately rendered. As to *telos*, sah, -wuei (煞尾) or kieh-kiuh (結局) might be used and so avoid blurring the distinction between this word and *eschata hēmera*.

J. E. W.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am happy to say that I cannot agree with the writer of a paragraph in the last number of the RECORDER, who takes it upon himself as the oracle of the "*Educational Association of China*" to tell us how "a mission school ought to be conducted." The entire paragraph very much reminds me of an item I saw some time ago in the catalogue of one of our high grade schools of China. "Through the entire course of study one-half hour is daily spent in the study of the Scriptures, under Christian teachers, as it is held that a knowledge of the Scriptures is indispensable to an understanding of the history and customs of the world." Is that the highest motive of a Christian missionary for teaching the Scriptures in a mission school? Spuriousness! Miserable apology! It is certainly a sad omen when a Christian missionary feels himself called upon to make an apology for teaching Christianity in a mission school. What would the patrons at home think if they knew the real status of such schools? What the effect would be upon the contributions is easily predicted.

I will not take up the space to point out the inconsistency in the whole paragraph. But I do wish to say that the writer's aim is far too low to represent the opinion of

the entire body of Christian educators in China. And the writer need not be troubled; for he will not "catch" many "unwary youths and make Christians and mission helpers of them," if his "aim is not to give Christianity under educational influences." No, my brother! Our first and highest duty as Christian missionaries is to bring to this people the Gospel of the Son of God and make Christian disciples of them, and not simply give "a good education under the most thorough Christian influences." We will do well if we gain that which we aim for, but we certainly will never gain more than we aim for. The stream never rises above its source. Give to the children of China Christianity under educational influences and do this thoroughly is my motto. And I denounce the assertion of the writer that *this* aim "would be a cunning craftiness unworthy of the highest Christian ideal or of an ordinary scientific devotion to truth." If it is "a cunning craftiness" to teach Christianity to a youth who did not fully understand the claims of the Gospel when he entered school, then it is also "cunning craftiness" for any missionary to go into a street chapel and sing a hymn to attract a number of "unwary" passers-by and then preach to them the Gospel.

If that is denominated "an ordinary scientific devotion to truth" when a man is sent as a Christian missionary by a devoted Christian Church, who expect him to bring to the heathen the word of life, and he, instead, teaches the sciences and paganism and makes an apology for what little Christianity he teaches, and even pronounces a straightforward work, which is in accordance with the divine command, "a cunning craftiness," if the "*Educational Association of China*" holds such principles, then I pray that such "scientific devo-

tion to truth " be speedily abolished from its principles. For such truth will make no one free.

I have been closely connected with educational work for a number of years and am a devoted advocate of education; for I am convinced that it can be made a powerful factor for the evangelization of China, if all the schools breathe such a deep religious atmosphere that every scholar, who remains for a term of years in such a school, will find it impossible to continue in the school and resist the Christian influence. But I am just as strongly convinced that this department of mission work can become a great hindrance to the progress of the Gospel in China. A youth who has been in a mission school for a term of years and has

not become converted to Christianity during that time will not likely become converted afterward, and will doubtless be a greater hindrance to his associates than a man who never heard a word of the Gospel. Hence it is of the greatest importance to the whole mission cause that these institutions of learning be conducted in such an earnest Christian spirit that every pupil will not only be enlightened in the sciences of the material world but also in spiritual things. Every other method ought to be frowned down by missionary societies, by patrons of educational work and every evangelical missionary; for it will affect all in one way or the other, either for good or for evil.

A MEMBER OF THE ASSOCIATION.

Our Book Table.

An Analytical Vocabulary of the New Testament, by F. W. Baller. Shanghai: American Presbyterian Mission Press.

This latest work by the well-known author of the Mandarin Primer, *An Analytical Vocabulary of St. John's Gospel*, *The Sacred Edict* with a translation, etc., is a vocabulary or radical dictionary of the 2304 different characters used in the Peking Version of the Mandarin New Testament. It is the first New Testament Vocabulary published in the mandarin dialect, and the work is so thoroughly done that it leaves very little place for a rival.

Mr. Baller has, for many years, been in charge of the Training Institute of the China Inland Mission at Ngankin, in the province of Nganhui, where all of the young men, who are sent out to this mission, go to be initiated into the mysteries of the Chinese language.

His entire series of text-books was prepared primarily "for the use of junior members of the China Inland Mission." They have grown up in the class-room, and in them we have the benefit of Mr. Baller's ripe scholarship and long experience in teaching the language to newly-arrived missionaries. The favor with which his *Vocabulary of St. John's Gospel* was received has led to the preparation of this volume, for which there was an evident demand.

It contains sufficient information, not only to enable anyone to read the New Testament but to give the learner a clear insight into the construction of the character and many of the difficult idioms of the language. In the words of the Preface it "seeks by the analysis of characters to render intelligible what seems a maze of mystery to the new comer."

The characters, which have their tones marked and the pronunciation given underneath, are arranged under their radicals and tersely defined. After the definition of each character the tone, pronunciation and definition of its primitive or phonetic are given; and following this is a list of such characters as are derived "from what is left when the radical is removed." For instance the word "佔" *chan*, to usurp, to take by force. Used for 占. Hence 拈 *ien*¹, to pick up; 玷 *tien*⁴, to disgrace; 粘 *chan*¹, to paste up; 店 *tien*⁴, an inn; 站 *chan*¹, to stand; 毡 *chan*¹, felt." We learn from the top of the page that the character is classed under the 9th Radical, 人, and that it has five strokes. Or, the character "盼" *p'an*, to hope, to expect. From 分 *fen*¹, to divide. Hence 紛 *fen*¹, confused; 盆 *pen*², a basin; 粉 *fen*³, powder; 扮 *pan*⁴, to dress up; 忿 *fen*⁴, anger; 貧 *p'in*², poor."

The attention of the student is called to such characters as have a general similarity by the word "Compare," and those which differ from others by only a dot or a stroke by the word "Distinguish." To illustrate, under 良 *liang*, good, excellent, peaceful, we find "Compare 食 *shih*, to eat." Under 差 *ch'ai*, to send, etc., "Compare 羞 *siu*, shame; 美 *mei*, pretty, etc." Under 背 *pei*, to carry on the back, Distinguish 貨 *ho*⁴, goods. 閒 *hsien*, leisure, etc., Distinguish 間 *kien*¹, among."

Under each character is grouped a list of phrases beginning with it. Most of these are taken from the New Testament, but the author has very wisely introduced many which are useful in common, daily intercourse with the people. Under 錯 *ts'o*, wrong, etc., we find the following phrases:—

丨 誤 wrong, mistaken, to make a mistake.

丨 了 in the wrong.
丨 縫 "fault seams"—a person's weak points; the "seamy" side of his character.
丨 失 error, mistake.
丨 謬 greatly in error; mistaken.

The whole is followed by an Index of Characters and an Index of Names of Persons and Places and a chapter of Brief Notes on Some Common Characters and Idioms, with reference to the chapter and verse in the New Testament where they may be found.

No student of the language should be without this very useful little volume. It contains just the information which the young missionary needs, and it could be very profitably introduced in the course of study of the different missions. It represents an immense amount of labor, carefully performed, and it is beautifully gotten up by the Press.

H.

聖經便覽. *A Hand-book of the Holy Scriptures*. Vol. II. 60 pages. By Rev. N. J. Plumb. Methodist Mission Press, Foochow. For sale also at Presbyterian Mission Press, Shanghai. 20 cents, including Vol. I.

The author divides his work into four sections:—

- I. The Four Gospels.
- II. The Acts.
- III. The Epistles of Paul, James, Peter and Jude.
- IV. The Epistles and Revelation of John.

Under I. a presentation is made of the following themes: Evidences, Harmony, History, Connection of the Parables with Miracles, &c.

Section II. discusses: 1. Preaching in the regions beyond.

2. Principles.

3. Chronology of the Acts and Epistles.

Section III. suggests certain methods to be followed in the study of the Epistles and examines each separately.

Section IV. contains a review of the Pastoral Letters of John and explains the Revelation in so far forth, with the opinions of eminent commentators adduced. The book is a translation in easy *Wên-li*, which is both smooth and clear. A chapter is devoted to each Epistle, and those containing other subject matter are well defined and not too long. Although not extensive, even for a hand-book, the information contained therein will meet the demand of the Chinese Bible student of to-day. We heartily welcome the work to the book-shelf of missionary literature and recommend it to schools as a well written manual, both useful and instructive.

S. I. WOODBRIDGE.

宋卓教案文稿, or *Chinese Official Despatches re Sung-pu Massacre.*

This is a little book of 73 pages in Chinese with 5 pages of Introduction and Table of Contents in English, just published.

It contains 45 despatches in all, besides the evidence of the Chinese witnesses. Anyone desiring to have what appears to be a complete and authentic record of this miserable business will find it here. As the Hankow correspondent has so ably summarised it in the *Daily News* it is hardly necessary to add anything about this long and horrible tale, first of foul murder and then of diabolical slander of the dead.

However we must say that it is a great pity that the name of the great and gifted Viceroy who labours so untiringly to introduce foreign industries for the good of his people should be handed down to posterity as one of the blackest on record in Chinese history, for who ever heard of the friends of the murdered ones being refused admission to hear the evidence in the trial of the guilty, as was done by him, and that deliberately from the beginning, except when there

has been foul play on the part of those in authority? Few high mandarins have ever soiled the fair fame of China and brought it into contempt as he has done, first in the province of Kwangtung and now again in the repeated riots and massacres in Hupeh, all arising from his fatal obstinacy in believing that all Christians are bad.

It is to be hoped too that henceforth foreign ministers will firmly decline to accept these blood money compensations or mere heads for heads, but demand from the Central Government nothing less than the due and lawful punishment of the guilty, however high they may be and however numerous they may be, not in vengeance but as the only way existing in the world for effectually averting further massacre of the innocent.

相靈編. A translation by Miss Ruth Marie Sites of Charles H. Yatman's *Hints on How to Win Souls for Jesus*. Printed at Methodist Mission Press, Foochow. Sold also at the Presbyterian Mission Press, Shanghai, at \$1.50 per 100.

Those who are familiar with the very helpful little book prepared by Mr. Yatman will be glad to learn that it has been translated into Chinese. Our native pastor is very much pleased with it. The book is full of helpful and practical suggestions to those who would engage in the work of winning souls, and what Christian does not! Although a translation of a foreign book it is none the less helpful to Chinese Christians, and we trust will be much used of God to stir up and help many of our Chinese brethren and sisters to become intelligent and effective winners of souls.

J. A. S.

The Missionaries' Anglo-Chinese Diary for 1894. American Presbyterian Mission Press. Price 60 cents.

Those who purchased the Diary for 1893 will no doubt be glad to

know that the Mission Press has published one for 1894, and that too in an improved form. The Diary gives half a page for each day of the year, with the day of the week and the day of the month in both Chinese and English. The blank tables found in last year's diary, affording a convenient form for keeping a record of visitations, itinerations, baptisms, marriages, funerals, names of enquirers, addresses, school examinations, etc., are also found in this year's book. Pages for a monthly cash account and a summary for the year are also provided, and 49 blank ruled pages are added for memoranda. The postal information is much more complete, containing the rates for the British, American, Japanese and Local Post Offices. The pages are numbered from 1 to 316—and all this for only sixty cents. The book should be in the hands of every missionary. If the records are conscientiously kept it will aid greatly in systematizing the work of the year; and the time spent in jotting down the various items as they occur will save much time in the course of the year and give much satisfaction when the time comes for writing home letters and making yearly reports. This little book will be a good missionary and a valuable assistant to many who find it difficult to arrange and carry on their work in a methodical manner, and the missionary who is accustomed to systematic habits of work will be greatly pleased with it.

J. A. S.

We acknowledge with thanks the receipt of the Imperial Date Block and the Imperial English

and Chinese Diary and Almanac for 1894 from Messrs. Kelly and Walsh, Shanghai. A Date Block is almost indispensable here in the East, and the Diary is so well and generously gotten up with so many valuable tables giving information about Customs Tariff, Postal Rates, &c. and the Foreign and Chinese Feast Days and Anniversaries and a third of a page of foolscap for recording each day's events that one is almost tempted to keep a diary, even though opposed on principle to such a proceeding. It is difficult to conceive what Messrs. Kelly and Walsh have omitted in the make up of this useful production.

WANTED TO BUY OR EXCHANGE.

Nos. 2, 3 of Vol. 1 of *Korean Recorder* and Vol. 2, if it exists.

Nos. 2, 6, 7 of Vol. 1 of *Chinese Recorder*.

Nos. 4, 6, 8, 25, 32 of *Excursions et Reconnaissances*.

Nos. 1, 2 of Vol. 2 of *Revue de l'Extreme Orient*; Nos. 1, 3, 4 of Vol. 3 of ditto; Vols. 4, 5, 6, &c. of ditto, if existing.

Vols. 2, 3, 4 of the *Toung-Pao*.

The whole series of the *Peking Oriental Magazine*. The *Missionary Conference*, Volume of 1890.

The undersigned has to give for the above:—

Chinese Recorder, Vol. 1, Nos. 11, 12; Vol. 2, complete, except No. 4; Vol. 3, Nos. 1, 2, 4, 5, 6, 7; Vol. 4, Nos. 1, 2, 3, 6, 7, 10, 11.

Excursions et Reconnaissances, Nos. 10, 11, 14, 18, 19, 20, 21, 22, 23, 24.

E. H. PARKER,
Hoihow.

Editorial Comment.

To all our readers we tender our best prayerful wishes for

A Happy New Year.

May God richly bless our feeble efforts in His service, and, freed more and more from the clogging persistency of self, may we be more like Him "whom having not seen we love." May this coming year be a happy one to us all in finding more in Him than we ever expected to *want*; may we all be happy in assurance that the Lord is working everywhere with His people, and that in His good time "the knowledge of the Lord shall cover the earth as the waters cover the sea."

During the past year we have to mourn the loss of many devoted brethren and sisters. Dr. Nevius, with his noble record of forty years' loyal service, is mourned all over the mission field; Dr. Wheeler is specially missed by the readers of the *RECORDER*; Dr. Pilcher's removal is a great blow to educational interests; the early death after short but whole-hearted service of such talented young men as Drs. Golds-bury and Pirie is keenly felt, but the greatest wrench of all was the taking away in the Sung-pu tragedy of Messrs. Wikholm and Johanssen amid circumstances of peculiar barbarity.

But whilst we mourn the loss of these and others whom our Master has thus early taken to their reward we rejoice in the fact that He has brought so many fresh arrivals to the mission field. May this new year be a very happy one to them in opening up many opportunities for service. And may their place in work at home be filled up with consecrated workers, who may also in time, through the Lord's preparation and leading, join their predecessors

in the field; for we are convinced that the deeper and more practical the interest in foreign missions the more will home mission work be advanced and *vice versa*.

Among the notably cheering events in the past year were the four weeks' evangelistic campaign in Shanghai, participated in by Shanghai missionaries and native Christians of all denominations, the triennial meeting of the Educational Association of China, the meeting of the Synod of China and the Shantung Missionary Conference, a notice of which appears in our *Missionary News* department. In the reports of these various meetings and in news of missionary advance all over China there is much to call forth our heartfelt thanks and praise to God.

As we look back on the past year and enter on the new, rejoicing in memory and strong in hope, we feel that we require to be more earnest and unceasing in prayer to the Lord of the Harvest. As an earnest home worker has recently written: "Of far greater service than any array of learning or gifts of eloquence; more to be desired than gold and fine gold; more to be sought than a great name, or apparent opportunities for large usefulness; of deeper significance than high intellectual attainment, or power of popular influence, is this gift—may God give it to each one of us!—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ."

WE are sure our readers will enjoy the extract from Dr. Faber's paper on Confucianism, read at the Parliament of Religions. We un-

derstand that Dr. Faber has not yet received from the officials of the Parliament his copy of the paper, which was left in Chicago, but we are glad to hear he is enlarging his notes for future fuller publication in China.

At a recent conference of the Shanghai missionaries a very interesting and able paper was read by one of the lady members on foot-binding, followed by debate, in which it appeared that the gentlemen were somewhat at fault for their lack of interest and influence in this very important matter. Many are apt to excuse themselves by saying that "the time is not yet," and imagine that so many more important matters are first to be attended to, that this cruel and heathenish custom is allowed to go almost unrebuked. It was shown, however, that much may be done by early beginning and persistent effort, and that when a healthy Christian sentiment is created and steadily fostered, and especially where there is combined effort on the part of several missions, much may be accomplished. With the Chinese woman it is no doubt a difficult matter to decide to allow her daughter's feet to grow naturally, or to unbind her own if they have been bound; and she needs all the help which the Church and an enlightened understanding of the sinfulness of the custom can afford, to enable her to break away from what many have regarded but as a Chinese *kuei kü*. And in this there is little doubt but that the initiative must be taken by the foreigner.

In this connection, too, we might mention the growing interest there is on the part of some of the native brethren in the matter of wine and tobacco. Perhaps in neither of these have we been as outspoken as we ought. But it has been abundantly demonstrated that the native pastors and helpers are quick to see

and ready to admit the evils of both. Probably but very few missionaries use wine (personally we do not know of one that does), but alas, one is occasionally found who does use the weed, and he is sure to be pointed out by the pro-tobaccoists, and his influence is not small. But recently we heard of a native brother, who has long since given up his wine and tobacco, and who is using all his influence against both, lament the example of a much respected foreign brother whom he had, to his own astonishment and grief, seen with a cigar in his mouth! *Verbum Sap.* It will be said that these are small matters. Admitting so much, we are nevertheless doing foundation work, and if we desire to see the future Church in China pure, clean and strong, now is the time to begin with these matters.

MUCH interest centres round the Royal Commission appointed to visit India with a view to examining the opium question and report to Parliament. The Committee as constituted consisted of Lord Brassey, the Chairman, 2 Indian-Officials, 2 Natives of India, 2 Anti-opium Representatives, 1 Independent Medical Man and 1 Independent (Conservative). Says the *Friend of China* (the organ of the Society for the Suppression of the Opium Trade): "All that we have seen of these members of the Commission who have attended its sittings in London and all that we hear of the two native members of the Commission, leads us to believe that the Commission is as fair-minded and impartial a tribunal as we could have desired to hear our case."

The Rev. Y. K. Yen, of Shanghai, of the American Episcopal Mission, has been telegraphed for to go to London and give his testimony, and ere this reaches our readers will probably be on his way. The British government has at last been compelled by the pressure of public

opinion, which seems to have been thoroughly aroused, to take up the matter; and while it is perhaps too much to hope that British connection with the opium traffic with China will be broken immediately, yet we believe a long step forward has been taken. It behooves the missionaries of China to redouble their prayers in this important matter, and beseech God to grant them deliverance from the stigma of offering salvation with one hand while with the other they hold out the opium.

In looking over the testimony given before the commission it is interesting to read that "one of the witnesses with regard to opium in

China was not a missionary but a merchant, Mr. Donald Matheson, who resided for ten or twelve years in China, in connection with the firm of Jardine, Matheson & Co., and during the latter portion of that time was a partner in the firm. Very simply and unaffectedly did he tell the Commission how his conscience made it impossible for him any longer to remain in a business, the profits of which were mainly derived from the degradation of the Chinese people. He renounced his position in that business, and is to this day a comparatively poor man, because of these conscientious objections."

Missionary News.

THE SHANTUNG MISSIONARY CONFERENCE AT CHINGCHOW FU.

A conference of missionaries in Shantung was held in Chingchow Fu, November 11th to 15th. The conference was appointed to meet on Saturday, the 11th, but on account of a storm on Friday most of the members were delayed, and the conference was not formally opened till Monday. There were forty-one members present, including representatives from the English Baptist Mission at Chingchow Fu and Choping, from the American Presbyterian Mission at Chefoo, Tungchow, Wei-hien, Ichow Fu and Chinan Fu, of the Wesleyan Methodists at Lao-ling, of the American Board at P'ang-chwang and Ling-ching, of the Canadian Presbyterian Mission in Honan bordering on Shantung, and of the China Inland Mission at Chefoo and Ning-hai. The only mission in the province unrepresented was the S. P. G. Mission at Tai-an Fu. The conference was formally

opened by electing Dr. H. D. Porter, of P'ang-chwang, chairman and Rev. E. P. Bruce, secretary. At the first session a paper was read by Rev. A. G. Jones on the Poverty of Shantung and its Remedy, which showed a large amount of thought and research. This very able paper will, it is hoped, be printed in the RECORDER. Rev. W. P. Chalfant, recently gone to the U. S., sent a paper on the same subject, which was read by Rev. W. O. Elterich. The Attitude of the Native Church to the Government was presented in a paper prepared by Dr. Nevius, which he had expected to be present to read. It was read for him by Rev. George Cornwell. In view of Dr. Nevius' sudden death on the eve of his starting to the conference, and of the fact that he was the oldest missionary in the province, a memorial service was held, at which a number of short addresses were made. The following minute was also adopted:—"Resolved that the

Missionary Conference assembled at Ching-chow Fu desire to express our sense of the great loss we and the mission work in Shantung have sustained in the sad death of Rev. J. L. Nevius, D.D.; this sense of loss being emphasized by the fact that he had prepared a paper for the conference and was expecting to be present to read it.

His sudden death, while it recalls the memory of his many excellencies, has cast a shadow over all our meetings. It is a pleasure to testify on this occasion our high appreciation of the wisdom, gentleness and untiring devotion of our deceased brother.

We desire to tender to Mrs. Nevius our deepest and warmest sympathy and join in earnest prayer to our Heavenly Father that she may experience that full strength and comfort wherewith God's children are comforted of Him."

The subject of theological instruction was considered in a suggestive and thoughtful paper by Rev. J. S. Whitewright, and was also discussed at some length. A paper was to have been presented on Boys' Schools, but it did not come to hand. Rev. R. M. Mateer prepared a vigorous paper on Girls' Schools, but was prevented by sickness from attending the conference. His paper was read by Mrs. C. W. Mateer. A session was given to Medical Work, papers being read by Dr. H. D. Porter and Dr. J. R. Watson. Evangelistic work was fully and ably presented in papers by Rev. C. H. Judd and Rev. J. Murray. Self-support was taken up, and in the absence of papers, which were to have been read, was discussed by representative men from each of the missions present. Work amongst the women failed of a paper, but was discussed at some length, especially by the ladies present.

The utmost harmony prevailed throughout all the discussions, which were uniformly thoughtful and earnest. Many ideas were compared and exchanged, and it is safe to say that none who were present went away without feeling that they had learned many useful and important things pertaining to missionary work. The meetings were held in the new buildings of the Theological and Normal School, under the care of Rev. J. S. Whitewright. On Sabbath day a new Church building, erected for the use of the Chinese congregation in Ching-chow Fu, was formally dedicated to the worship of God, the dedication sermon being preached by the writer. The conference was entertained in royal style by the members of the Baptist Mission at Ching-chow Fu.

C. W. M.

—Rev. J. B. Ost writes: I am sorry to say we are meeting with opposition on the part of the Chü-ki mandarin to our building and residing in the city at Chü-ki. He has imprisoned the man who sold us the land, and is now trying to stir up the natives to oppose us. Hitherto the natives have been more friendly and I hope his influence will not be sufficient to change their attitude towards us.

We are enjoying lovely weather now, and I trust you too at Shanghai are having bright and cool days.

—At the annual meeting of the American Presbyterian Mission of Shantung, on Nov. 9th, the following resolution was adopted respecting Dr. Nevius, who recently died at Chefoo:—

"In the sudden death of the Rev. John L. Nevius, D.D., Oct. 19th, 1893, the Church has lost a faithful and able minister, whose abundant labors God has crowned with remarkable success.

His scholarly attainments in both the written and spoken language of China, his intimate knowledge of the people, his earnest and winning manner, added to an experience of forty years of active and efficient service as a missionary, made him a tower of strength. As individuals and as a mission we shall greatly miss his wise counsel, his large-hearted charity and hearty co-operation in all united efforts to save the perishing and help the needy.

We regard his life as a precious legacy which loudly calls upon all for self-sacrifice and earnest devotion to the cause of Christ, and beckons us to the field of conflict and victory.

We bless God for the gifts, the culture, the consecration and earnest life of our departed brother and for all that he did.

While we mourn his loss we are comforted in the assurance that "they that be wise shall shine as

the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

We extend to Mrs. Nevius our heartfelt sympathy and pray that she may be sustained by the abiding sense of the Saviour's love and compassion."

—Dr. Corbett writes: Shantung Presbytery voted in favor of the severance of the ecclesiastical connection with the home Church with a view of union with the various Presbyterian Churches in China. During the past year 355 members were added, making a total of 3797 connected with our Presbytery. The work is full of hope and promise. I have since my return from America been permitted to receive 61 to the Church on profession of faith, making a total for the year of 104. 41 children have been baptized.

Diary of Events in the Far East.

December, 1893.

Tientsin advices report the successful inauguration of the new medical school recently erected and endowed by the Viceroy Li. This urgently needed complement to the hospital so admirably founded and carried on by the late Dr. Kenneth McKenzie makes a new departure in Chinese education. Sir Andrew Clark, before his death, nominated Mr. Hewston, of King College Hospital, London, to the appointment of medical superintendent of the school. This gentleman will arrive in the spring, and the establishment of the various clinics, laboratories, etc., will be deferred till that time. Meanwhile the twenty-one students enlisted in Foochow and Shanghai by Dr. Kin will be put through a preparatory course of chemistry, physics, etc. The Viceroy delegated the Haikuan Taotai to represent him at the opening ceremony on Wednesday. His Excellency, after a thorough inspection of hospital and school, personally inter-

viewed the students and gave them a few words of encouragement; he seemed profoundly interested and impressed by all he saw. The school has been erected under the observation of Dr. Irwin, whose keen professional sympathy and high skill are doubtless great factors in the Viceroy's continued interest in medical progress in China.

5th —A London telegram says that the Protocol arranging for a Siamese buffer State has been signed by the English and French. The Delimitation Commissioners will start soon for the scene of their duties.

—Two Chinese officials with a number of followers recently arrived at Bhamo by invitation to discuss certain points in connection with the frontier with local officers and the Chinese adviser. Arrangements are being made for them to visit certain points in the Kachin Hills in company with the British officers with a view to identifying them, if possible, with places mentioned in the Chinese annals.

8th.—Terrible accident at Ningpo, resulting in the loss of over 200 lives, from the burning and consequent trampling rush on the part of the people, of a temple in which a theatrical performance was being given.

12th.—The native papers say that notwithstanding the recent additions to the war junks cruising after pirates along the Min-ché sea coast the pirates of Fukien and Taichow seem still as numerous and as savage as ever. A junk and its consort, bound from Ningpo to Foochow, laden with rice and sundries, were recently attacked near Wénchow by a couple of pirates, who boarded the merchants, and having ransacked everything of value from the latter left them with twenty-five killed and seriously wounded. Strict orders have been issued by the Governor.

General, T'an, for the capture of the pirates, and quite a large fleet of war junks is now out, but it seems to be the universal opinion that the quest will be unsuccessful.

15th.—A telegram from Hankow informs us that Consul-General Bock has come to terms with the Viceroy Chang Chih-tung on the basis of two heads and forty thousand dollars, in settlement of the Sung-pu case.

19th.—A London telegram reports that the negotiations now being carried on at St. Petersburg for a settlement of the Pamirs question are proceeding very slowly. China desires to retain the territory comprising the Murghab Valley, and consents to rectify the frontier, but objects to the Russians using the territory which is the eventual route to India.

Missionary Journal.

BIRTHS.

At Chefoo, 11th Dec., the wife of Rev. G. CORNWELL, Presbyterian Mission, of a daughter.
At Shih-tao, S. E. Promontory, the wife of JOHN W. WILSON, of a son.

MARRIAGES.

At Chungking, on the 7th Dec., 1893, Mr. H. A. C. ALLEN, to Miss LYDIA ASPINALL, both of C. I. M.
At the Cathedral, Shanghai, on the 13th Dec., 1893, by the Rev. A. T. Polhill-Turner, M.A., Mr. FRANCIS DICKIE, to Miss M. C. COWAN; and Mr. JOHN STEWART DONALD, to Miss A. M. BARKER, all of C. I. M.

ARRIVALS.

At Shanghai, Dec. 2nd, Rev. D. W. HERRING (returned) and Messrs. F. M. ROYALL, M.D., W. E. CROCKER and F. L. BLALOCK, of the Southern Bapt. Gospel Mission, for Shantung.
At Amoy, December 2nd, Mrs. J. V. N. TALMAGE; also Rev. and Mrs. P. W. PITCHER and family, for American Reformed Church (returned).
At Shanghai, December 4th, Rev. J. S. ADAMS, wife and 4 children (returned), of A. Bapt. M. U., for Hankow.
At Shanghai, December 8th, Messrs. A. HAMMOND, DAVID SMITH and CHAS. H. LAIGHT, from England for C. I. M.
At Shanghai, December 11th, Rev. Q. A. MYERS and wife, of M. E. Mission, for Chungking.

At Shanghai, 19th Dec., N. S. JENSON (returned) and G. A. CARLSON, from America, for C. I. M.; Miss F. E. WIGHT (returned), of American Presbyterian Mission, Shantung; Rev. W. M. UPCRAFT (returned); G. W. HILL, wife and son, C. F. VIKINLY and wife, C. A. SALQUIST, F. B. MALCOLM, M.D., F. J. BRADSHAW, W. F. BEAMAN, H. J. OPENSHAW, Miss F. C. BLISS, for American Baptist Mis. Union; also Mr. H. G. BRAND, from Japan for Kiukiang.

At Shanghai, December 22nd, Mr. W. E. BURNETT, wife and 4 children (returned), of the Reformed Protestant Mission, for Tientsin.

At Shanghai, December 26th, HENRICH KLEIN, from Germany, for C. I. M.; also Miss L. J. WYCKOFF, M.D., for American Baptist Mis. Union; S. P. BARCHET, M.D. (returned), of American Baptist Mis. Union, for Kin-hwa, and Miss W. H. ROUSE, of M. E. Mission, for Foochow.

At Shanghai, December 29th, Miss A. GARDELIN and Rev. W. G. SILKE, for the American Baptist Mission in Western China.

DEPARTURES.

FROM Shanghai, December 9th, Mrs. R. M. MATEER, for U. S. A.
FROM Shanghai, December 15th, Dr. W. R. FARIES, wife and 2 children, of A. P. M., Weihien, for U. S. A.

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